

THE  
CHRISTIAN  
REMEMBRANCER.

DECEMBER, 1826.

---

REVIEW OF NEW PUBLICATIONS.

ART. I. *Sermons, delivered chiefly in the Chapel of the East-India College. By the Rev. CHARLES WEBB LE BAS, A.M. Professor of Mathematics in the East-India College, Hertfordshire; Rector of St. Paul, Shadwell; and late Fellow of Trinity College, Cambridge.* 8vo. London: Murray, 1822.

(Concluded from page 662.)

THE tenth Sermon, preached at the East-India College, on the Sunday after Ascension Day, was originally published at the request of the Students. We record this circumstance, because it is highly honourable both to their principles and their taste: and we accept this very creditable fact as evidence, either that generally speaking they have been in some important particulars much misrepresented, or that the race of Students in 1819, when this Sermon was delivered, is to be carefully distinguished from those of some other years. We congratulate them on this proof of their judgment; and are willing to hope, that if we knew them better, we should be still louder in commendation of them.

The text is Psalm cx. 1.—*The Lord said unto my Lord, Sit thou at my right-hand, until I make thine enemies thy footstool:*—and it leads the Preacher to contemplate the progress of the kingdom of Christ, from the period of his Ascension, to the consummation of all things. The subject is one, on which it would be difficult for any Minister of divine truth to expatiate, without awakening considerable interest both in his own mind and in the minds of his hearers:—but it has here fallen into no common hands: and we can well imagine, with what solemnity and elevation of feeling every Student in the place must have listened to this admirable discourse. Neither would its impressiveness be diminished by those very striking remarks, (p. 226—229,) which bring home the subject so pointedly to the peculiar situation of the Students themselves;—shewing them the obligations under which they are personally laid to promote the kingdom of Christ in the country of their future residence, and inciting them in their appropriate sphere to the fulfilment of the duty.

"Since the beginning of the world," as Mr. Le Bas justly observes, "a more commanding position has never been granted to human enterprize for co-operation with the merciful purposes of Providence, than that which is now afforded by our Empire in the East. But proportioned to its importance is its awful responsibility: and the steady recollection of this responsibility will be the best pledge for the happiness, the virtue, and the usefulness of all, who presume to mix themselves with interests of such tremendous magnificence." P. 229.

The character of the civil servants of the Company is indeed very closely connected with the extension of Christianity in those populous regions. We are taught to believe, and we *do* believe, that the conduct of Europeans in India is much more creditable to them, as Christians, than it was some years ago. We sincerely wish that this improving state of things may increase and be accelerated, and that every successive flight of young men in the service of the Company—no longer, as Burke represents them, *birds of passage and plunder*, for those days are happily past—may, by their conduct, at least co-operate with the Christian labourers, who are sowing in that wide field the good seed of the word of God. This volume of Sermons will be a lasting monument of the sound principles which have been inculcated upon many of their order, and of the energy and faithfulness with which they have been admonished of their duty: and we gladly trace, in the original publication of the discourse which has suggested these reflections, some evidence that they have not heard in vain. Mr. Le Bas takes occasion, in a Note, to speak in terms of deserved praise of his friend, Bishop Middleton. Another Prelate, likewise honoured and beloved by all that knew him, has, by the mysterious appointment of Divine Providence, quickly followed his predecessor to the grave: but the effects of their pious labours will long be felt: and if we could speak of those labours in no other view than as they have contributed to promote among the European population a growing sense of the value of religion, and of the conduct which, as Christians, it behoves them to maintain, we should consider them as of incalculable importance.

Of the passages which we had selected from this Sermon, we can cite only one; it follows some remarks on the general improvement which has taken place in the condition of nations by the knowledge of the Gospel.

"It must, however, be confessed, that the gratitude naturally excited by these indications of amendment, is liable to be sometimes oppressed by feelings of perplexity and dejection, when we reflect on the hitherto partial diffusion, and imperfect influence of the Christian Revelation. Our impatient nature often tempts us to regret that the designs of Providence should demand so vast a lapse of ages for their full development. One generation follows another to the grave, and millions after millions are passing into eternity, while the Gospel, which seems so indispensable

to the happiness and perfection of man, is still wholly unknown to a large proportion of mankind, and but languidly felt by multitudes who live in the very midst of its light. Who can cast his eye over the face of the earth without lamenting that 'all things are not yet put under the feet of our Lord;' that the enemies of the Messiah are still partially triumphant; that the powers of evil still 'furiously rage together,' and maintain a desperate conflict 'against the Lord and against his anointed.' Nevertheless, while we are journeying through this vale of tears,—while we mournfully behold the Sun of Righteousness, risen indeed on a benighted world, but chasing, painfully and slowly, (as men count slowness,) the darkness of the shadow of death which still envelopes the nations,—how can we better sustain our hopes and our courage than by steadily fixing our eyes on the brighter futurity which the Scriptures disclose to our view? He that resorts to this source of heavenly comfort will perceive, that there extends, as it were, throughout the whole firmament of Revelation, a luminous track of prophecy, pointing towards the same glorious order of things, which the Psalmist, in one brief sentence, holds out to our hopes. 'Look now towards heaven, and tell the stars, if thou canst number them.' Even such is the assembled glory of those prophetic lights which pierce through the canopy of darkness around us, and open to the eye of faith a spectacle which the angels themselves may contemplate with delight. The scene thus exhibited is no less than the establishment of Christ's religion throughout the habitable globe. To our feeble perceptions, indeed, the sight is in many parts but dimly and indistinctly exhibited; and they, who have attempted to trace too nicely the form and features of this heavenly vision, have found their curiosity baffled, and their presumption rebuked. The times and the seasons of this dispensation, the mode of its introduction, and all the variety of circumstance and effect with which it shall be attended, repose as yet in the unsearchable depths of the Supreme Mind! From that dread abode let not mortal impatience attempt to draw them forth. But, though the full splendour of the prospect is intercepted by the clouds and shadows which rest upon it, enough may yet be discerned to animate us with bright anticipations, and forbid us to despair of the destinies of mankind, even in this present world. After all the allowance that can be made for the high-wrought language of allegory and metaphor, or for the designed obscurity of prophetic diction, sufficient is still left to assure us, that the Gospel is gone forth, conquering and to conquer, and that the scene of its earthly warfare will close only with the establishment of its universal ascendancy. The whole power and prodigality of inspiration seemed to be poured out in representing the purity, the grandeur, and the blessedness of the age that shall then commence. The creation is explored for images to portray the extended dominion of innocence and holiness—the kingdom of Immanuel, the government of the Prince of Peace. The magnificence of these promises must surely indicate some mighty change in the moral condition of man; some brighter day than has ever yet dawned upon the world. A fearful period of agony and conflict, it would seem, is ordained to precede this promised renovation. But the result will be the triumph of the Gospel over the blindness of the Jews, the abominations of idolatry, and the corruptions

of Antichrist:—a triumph over the rebellious passions of men, and the malice of apostate spirits:—a triumph, by which the Church shall be exalted into a state of glory, that shall be to it 'life from the dead,' and in which the Messiah shall bear rule, if not by his personal presence upon earth, at least by his supreme influence over the hearts and the wills of his people." P. 212—216.

The same regard to conciseness, which has induced us to pass over with little or even with no notice several sermons of this volume, not at all inferior to those more distinctly pointed out, requires us, although most reluctantly, to omit any lengthened remarks upon the eleventh—On the Love of our Country;—and upon the twelfth—On the lamented Death of his late Majesty. We have, however, no hesitation in expressing our warmest concurrence in the principles and sentiments of both.

The subject of the thirteenth Sermon is—*The Comforter*, (John xvi. 7, 8.) The idea of *encouragement* and *consolation*, which by most readers of the New Testament, and by some writers of sermons, is considered as the principal, if not exclusive meaning of the term, is here justly represented as only derivative and secondary: the word *Paraclete*, in its more direct import, denoting "one who is called in as an advocate to maintain the rights of another, or to plead urgently for mercy on his behalf in the presence of offended justice:"—and therefore "embracing the notion of every good office, every zealous exertion, and every benevolent affection, which belongs to the relation of an advocate;—that is, of one who is engaged to sustain the interests of those who confide in his protection, and consider him as their representative." (p. 301.) According to these views, while Jesus Christ is *our* Advocate to plead with the Father, the Holy Spirit is *his* Advocate to plead his cause with the world:—"striving with the spirits of men on earth;—bearing a constant testimony to the truth as it is in Jesus;—urging them with powerful convictions, and, as it were, compelling them to enter into the kingdom of heaven." (p. 305.) This representation is borne out and illustrated by the description given of his operations, viz.—"When he is come, he will reprove (convince) the world of sin, of righteousness, and of judgment:"—a description, briefly, but satisfactorily explained in the Sermon, elucidated by the events of the day of Pentecost and the subsequent history of the Apostles, and followed out in its application to all subsequent ages of the Church. The idea is in some way brought before us by all the principal commentators, but not usually with the same pre-eminence as in this discourse. Many as are the published sermons on this subject, we could not easily point out one which is better suited for instruction and improvement.

The fourteenth Sermon (Gal. i. 11.) bears upon the evidence of the resurrection of Jesus Christ from the dead, as afforded by the con-



version of St. Paul, and his qualifications for the office of the Christian ministry. The *value*, as well as the *nature* of the testimony thus borne to the resurrection of our Lord, and to his continued existence and agency in the Church, is clearly stated, and strongly brought home to the heart as well as the understanding. For, to adopt the language of Mr. Le Bas,

"It is not, however, for the exercise of our understandings only, that we should fix our attention on this intensely luminous point, in that firmament of demonstration which compasses about the system of Christianity; namely, the actual existence and personal agency of Jesus Christ, at a period subsequent to his crucifixion, as attested by the preaching, the labours, and the sufferings of St. Paul. This cardinal truth of our Saviour's glorious resurrection and ascension will be contemplated to little purpose, if it does not lift up our hearts to the Lord; if it does not raise up our souls to the level of those high destinies of which it is the pledge. The solemnities of this joyful and holy season will utterly fail of their effect, unless they bring home to our bosoms, not as a philosophical truth, but as a vital principle of holiness, that doctrine of life and immortality on which our Lord's deliverance from the grave has shed so broad an illumination. It is impossible, but that the pursuits of a liberal education must have presented to the contemplation of many who hear me, the struggles of the human soul in pursuit of this truth before the light of Revelation was poured upon its path. There is something of a melancholy interest and grandeur in the intense but ill-directed aspirations of the most powerful minds, after a state that shall reconcile the discords with which this world of distraction is incessantly harassing and wearing our faculties;—a state which shall relieve the spiritual energies of all incumbrance, and confer on them the blissful privilege of a perpetual and unlimited expansion. In those days of perplexing twilight, the path of the human intellect, in exploring these awful depths, is, perhaps, not unaptly imaged to our thoughts by the wanderings of the apostate Spirit, (as represented by our own immortal Poet), when in search of a happier and a brighter world, he plunged into 'the secrets of the hoary deep,' the regions of elementary confusion and darkness; soaring sometimes to immeasurable heights, then sinking back into the gulph of a dreary vacuity, assaulted and confounded on all sides by the tumult of mutinous elements; and compelled with hands, and feet, and wings, to achieve his uncertain and toilsome enterprize. Such seems to have been the painful and desperate journeying of the human mind, when it committed itself to 'the wild abyss' of unhallowed speculation, without a ray from heaven to illuminate its path; when it ventured into that empire of doubt and anarchy, in which the conflict is but embroiled by decision! But the spirit which is powerfully instinct with the light and life of the Christian truth, is enabled to spurn that world of confusion; to spring upward with the alacrity of fire; to expatiate and exult in 'the sacred influence' of a purer element, and to mount at once, with vigorous pinion and steady gaze, towards that sanctuary of light which God hath inhabited from eternity." P. 330—333.

Of the three remaining Sermons, the fifteenth and sixteenth relate to the Priesthood of Christ;—and the seventeenth is a Consecration Sermon, preached at the opening of the Parish Church at Shadwell. It is with reluctance that we confine ourselves to a simple mention of these discourses: but our limits forbid us to do more than to express our persuasion that every reader of this volume will congratulate himself on their insertion in it.

In stating our opinion generally of this work, we are bound to say, that very few publications of this description appear to us more worthy of the attention of intelligent readers. The preacher has brought to his occupations a mind, not only impressed with a deep sense of the supreme importance of religion, and intimately acquainted with the truths of the Gospel, and richly furnished with the various learning so useful in the explanation of the Holy Scriptures; but also a powerful and commanding intellect, capable of contemplating the subject of discussion in its widest bearings and relations, and of exhibiting it to his hearers with a strength and vigour of language, which it is the privilege of few men to possess.

The Sermons are not of that class, which abound with scriptural quotations; but there is the *savour* of Scripture, if we may venture thus to apply the expression of St. Paul, in the whole and every part of them: and if in any instance a passage should be adduced, which is liable to misconstruction, we may rely upon Mr. Le Bas for guarding it from perversion. An instance occurs to us perfectly in point. In the fourteenth Sermon, the preacher, while dwelling upon St. Paul's account of his divine commission as a Minister of the Gospel, and citing the words of the Apostle, that immediately he *conferred not with flesh and blood*,—adds briefly, as an explanation of that statement, “he had no communication whatever with them, which were Apostles before him: he was not under the tuition of men, but under the immediate guidance of that Saviour, who was most emphatically the Author and Finisher of his faith.” We advert the rather to this passage, because the expression of St. Paul is often carelessly made to intimate, that he held no parley with selfish inclinations:—a position which, however true, has nothing to do with the statement of the Apostle. It adds much to our confidence in the expositions of a minister, when we see him cautious in assigning the correct meaning of the passages adduced from Scripture, and careful to give them their just application.

We cannot indeed but mention it as one of the excellencies of these discourses, that Mr. Le Bas is always desirous to bow, with implicit submission, to the statements of the Word of God. Even in his most energetic moments he never proceeds faster, or advances farther, than that Word will obviously warrant: he never presumes to measure his intellect against the mysterious declarations of Infinite Wisdom. The

feeling of his mind in this respect is well expressed by himself in the following passage :—

"But far from us, and from every humble Christian, be the habit of unblest and busy search into the deep things of God. All that we can know of the attributes of the Deity, leads to the conclusion that they must have existed in all their perfection from eternity; and that there never can have been a moment at which the divine goodness was less perfect than at another,—or less ready to succour the miseries of any part of the creation. We should therefore abstain, with pious caution, from enquiring how HE, who made the human heart, and knoweth we are but dust, should be drawn, by feeling and experiment, to a more merciful regard to the feebleness of inferior beings. We should dread to rush into the depths of that design which engages the adoring wonder of the angels of light. We must rest contented with one consideration, that to all infirm and fallible natures, it must be one thing to contemplate, abstractedly, the perfections of an Infinite Being; and another, to consider them in their applications to the various exigencies and capacities of imperfect creatures. God deals with us, not according to his own strength, but our feebleness;—and whatever be the effect, which our Lord's human experience may have upon his mediatorial office, there can be no doubt of its usefulness in confirming our reliance on that gracious and mysterious intercession. It has pleased the mercy and wisdom of God, in the course of his dispensations, to proceed in a manner which is calculated to bring us to a nearer and more familiar apprehension of his goodness. It surely, then, better becomes us to fall down in adoration and gratitude before Him, for such amazing condescension, than to be trifling with an inquiry, whether we can reconcile such proceedings with our low and misshapen notions of the dealings of Omnipotence." P. 382—384.

By this time, our readers will be able to judge of this volume for themselves. We shall now therefore bring our remarks to a close: and we conceive, in doing so, that we shall cast no reflection upon the many other useful works of the same head which are yearly issuing from the press, if we assign to these Sermons a high place among the best, in every sense, which this age has produced.

---

ART. II. *Recensio Synoptica Annotationis Sacræ, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, Exegetical, Philological, and Doctrinal, carefully collected and condensed from the best Commentators, both ancient and modern, and so digested as to form one consistent body of Annotation, in which each portion is systematically attributed to its respective Author, and the foreign matter translated into English; the whole accompanied with a copious body of Original Annotations. By the Rev. S. T. BLOOMFIELD, M. A. Rivingtons, 1826, 3 vols. 8vo. pp. xxiv. 1972.*

THE Holy Scriptures are, confessedly, the principal source of theology; the fountain from which, in a special manner, all the science of religion is drawn; and the foundation on which its doctrines are built. But to raise the superstructure in a secure and lasting manner, it is necessary that the sacred books be rightly understood. He, therefore, to whom the rulers of the Church have entrusted the high and responsible office of the ministry, is especially bound by his Ordination-vow, to be "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh."

If ever there was a period when the critical study of the Sacred Volume was imperative upon the Clergy, the present is that period; when the Church is assailed on one hand by the advocates of infidelity, who are in various ways reviving the long-since refuted objections of former ages; while, on the other hand, another class of adversaries to the fundamental doctrines of the Christian faith is endeavouring to fritter them away by a laxity of interpretation and an excess of philological speculation, which would not be endured if applied to the exposition of a classic author. The origin, progress, and tendency of this system of interpretation (if interpretation it may be called) have been exposed with equal ability and force by Mr. Rose, in his Sermons before the University of Cambridge, of which we lately presented an analysis to our readers.\*

We learn from Mr. Bloomfield's Preface, that the work originated in his own preparatory studies for holy orders nearly twenty years since. "He had," he tells us, "previously paid much attention to classical and oriental literature, and he hoped that these aids of philological science would, together with the assistance supplied by the ordinary guides to exegetical and doctrinal theology in our own language, suffice to furnish him with the requisite information." Disappointed in his researches, he was compelled to have recourse to such aids as he could find in the works of the German divines.

"In truth, he *did* find in them much various and valuable information of this kind, the substance of which, indeed, was often to be found in the earlier commentators, but here digested, simplified, and moulded into a more regular and useful form; yet, not unfrequently, intermixed with new and in some respects more enlightened views, at least on points of grammatical and philological discussion, for which the writers were chiefly indebted to the great masters of Grecian literature, in which the eighteenth century stood so pre-eminent, as Bentley, Hemsterhusius, Valcknaer, and many others. It was not, however, without concern, that the author found these advantages almost over-balanced by an occasional laxity of opinions, and a latitudinarian spirit of interpretation, equally at variance with the sound principles of orthodox protestantism, and with the letter and spirit of Scripture in general; a temerity in hazarding hypotheses, and an excess of philological speculation that knows not where to

---

\* See p. 65—80, of the present Volume.

stop, and which, by corrupting the best auxiliaries to legitimate interpretation, criticism, and philology, leaves no cure for the disorders which it breeds. Under these circumstances, it became necessary for the author to have recourse, for himself, to the fountain heads of all sure interpretations, as they are found in the ancient versions, fathers, and interpreters, in the earlier commentators of the modern school, and, above all, in a diligent study of the *sacred text* itself. Various, however, and formidable were the difficulties which he had to encounter: since the materials for forming such accurate knowledge were dispersed amidst very numerous works, some of them very bulky, and many more obscure, and ill-digested. Forcing his way, however, through the complicated difficulties which environed him, the author made a copious collection of such exegetical observations, as he considered to be most useful and important, and likely to be serviceable to him in his private study, or public exposition of the Sacred Scriptures." (Pref. pp. vi. vii.)

Thus Mr. Bloomfield describes the origin and plan of his work, the labour of which can only be duly appreciated by those who have been engaged in similar studies. In adapting it more particularly to the use of academical students, candidates for holy orders, and of all persons, indeed, who possess any tolerable knowledge of the Greek Testament, Mr. B. professes to have derived his exegetical and doctrinal annotations from Theophylact, Theodoret, Euthymius, and other ancient fathers; while Elsner, Raphel, Kypke, Wetstein, Koppe, Rosenmüller, Kuinöel, Tittman, and other distinguished modern critics and commentators, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids to be found in the elucidations of the Scriptures from the Rabbinical researches of Cartwright, Lightfoot, Pococke, Buxtorf, Surenhusius, Schoetgen, Meuschen, and others. But those topics are designedly passed by which have been discussed in the works of Bishops Tomline and Marsh, and Professor Michaelis' Introduction, in Mr. Horne's Introduction, the admirable Family Bible of Dr. D'Oyly and Bishop Mant, the Commentaries of Mr. Hewlett and Dr. A. Clarke, or the very useful Annotations of Messrs. Elsley and Slade. We shall now endeavour, by extracting some of Mr. Bloomfield's annotations, and by making remarks on many more, to enable our readers to judge how he has executed the task which he proposed to himself.

"Matt. ii. 11. ἀνοίξαντες τοὺς θησαυροὺς α. προσ. δῶρα. It has ever been the custom in the East never to appear before a king or a great man empty-handed. Comp. Genes. 43, 11. 1 Sam. 10, 27. 1 Reg. 10, 2. Psal. xlv. 13. & 72, 10, 15. Vide Ælian. V. H. i. 31. Senec. Epist. 17. Reges Parthos non potest quisquam salutare sine munere. Markl. ap. Bowyer, p. 50. observes, that this expression occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God." P. 13.

"Matt. iii. 4. εἶχε τὸ ἐνδυμα ἀπο τριχῶν κ. Rough cloaks, and especially of sheepskins, were worn by the Hebrew Prophets, (vide 1 Reg. 19, 19, compared with Hebr. 11, 37. as well pretended as real. Comp. Matt. 7, 15.) Zech. 13, 4. ἐνδύσονται δερρίν τριχίνην. Such was also the clothing of the poor, and of those who were in mourning. See Max. Tyr. Diss. 13. 5. Alciph. 1. 36. and 3. 42. Apoll. Mirab. C. 20. (Wetst.) I add, such is now in the East the clothing of those who lay claim to peculiar sanctity. Vide Harmer.

Major Taylor, in his *Travels*, says that the lower classes are clothed in a covering of wool and camels' hair. The Scholiast on Euripides in *Phœn.* 329, mentions the *τραχὴν ἐνδυματιὰν*. From the Talmud we find that camels' hair was much used for garments by the Jews; that of John was doubtless rough and uncombed."—Vol. I. p. 17.

In his observations on Matt. iv. 1, Mr. Bloomfield adopts the hypothesis of Dr. Maltby, after Dr. Farmer, who regards the whole narrative of the temptation as a prophetic vision, "designed by the Deity to supply that ideal experience of temptation or trial which it was provided in the divine counsels for our Lord to receive previously to his entering upon the actual trials of his ministry." This hypothesis has ever appeared to us untenable. The whole narrative affords no ground for supposing that this transaction took place in a vision. The only passage which affords any support to this hypothesis is the eighth verse, where some commentators understand the word *κοσμον* (in our version rendered *world*) as simply meaning Judæa and its neighbouring cantons or petty districts, which contained what might not improperly be called *kingdoms*, since their rulers were styled not only tetrarchs, but *kings*. Mr. B. however, after Beza, Heumann, and Wetstein, thinks that an extensive prospect being shewn, the kingdoms of the *then known world* were pointed out, according to their relative situations and quarters. We differ from Mr. B. and for the following reasons: (1.) The *parallel passage* in Luke iv. reads *οικουμένης*, which, though it ordinarily denotes the habitable world, yet has been shown by Lardner, Kuinöel, and others, to mean Palestine in Luke ii. 1, xxi. 26, and Acts xi. 28. (2.) In Rom. iv. 13, *κοσμος* can only mean the promised land. The promise, says St. Paul, that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. If we turn to Gen. xvii. 8, we shall find that the divine promise only gave to Abraham and his posterity "*all the land of Canaan for an everlasting possession*," not the whole world. Wahl (*Clavis Philol. Nov. Test. voce Κοσμος*) refers Rom. i. 8, to Palestine, but the sense of that passage evidently determines it to mean the Roman Empire.

The two following passages are favourable specimens of the manner in which Mr. Bloomfield has abridged the diffuse observations of commentators:

"Luke i. 74, 75. Now follows (says Kuinöel,) a full description of the promise made to Abraham. The prophets of the Old Testament, in describing the golden age, and the times of the Messiah, used these very images; namely, that after all the enemies of the Jews should have been happily overcome, there would be peaceful times, true piety and religion would be restored, and the Jews would, without molestation, worship God in their own manner. (Kuin.) That all nations should go to Jerusalem, and worship the same God, with the Jews. These prophecies were obscure to the Jews before the event. We, indeed, taught by history, and by the event, know that under those images was concealed this truth, that the other nations should indeed profess the same religion through-



out the universe. Taught by the same history, we learn that by those enemies are to be understood the impediments to true religion, namely, immorality, superstition, idolatry, and infidelity. Although most Jews in the age of Christ expected a temporal kingdom of the Messiah, nor does Zacharias seem to have been free from this opinion (ver. 69—71), yet he moreover hoped, that it would be accompanied with liberation from spiritual misery, reformation of morals, and expiation of sin through the mediation of the Messiah. (Rosenm.)

"Luke i. 75. *εν ὁσιότητι και δικαιοσυνη*, i. e. the holiness and righteousness which does not consist in burthensome rites, but in that sincerity of mind which approves itself to God as the inspector of all hearts. This last circumstance is expressed in the words *ενοπιον αυτου*, which (as Campbell has rightly observed,) are a common Hebraism, to denote that the virtues mentioned are genuine, exact, and strict, as under the eye of God. There is usually observed a distinction in these words, which is thus laid down by the Scholiast on Euripides (cited by Wetstein), *το προς θεους εξ ανθρωπων γενομενον δικαιον οστιον καλουμεν*. So Philo de Vit. Mos. 1. T. 2. p. 129, 34, *υπερ ευσεβειας και οσιότητος*. Marc. Anton. 12, 1, (cited by Bulkley,) has also those words in conjunction, *προς οσιότητα και δικαιοσυνην*. See Ephes. 4, 24. So also the words were taken by Archbp. Laud, in the following admirable passage cited by Bulkley. 'It was the very end of Christ's coming to redeem us, that we might serve him in holiness and righteousness.' Luke i. In holiness towards God, that's first, and then in righteousness and justice towards man, that's next. And they stand so, that the one is made the proof of the other; righteousness of holiness. For he that does but *talk of holiness* and *do unjustly* therewith, is but an hypocrite." Vol. ii. pp. 203, 204.

An entire volume is given to the very important Gospel of St. John, for which Mr. Bloomfield has translated largely from Tittman's admirable "*Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis*."

The dissertation on the genuineness of the narrative respecting the woman taken in adultery, John vii. 1—11, is particularly valuable. It fills ten closely printed pages; and while it establishes, beyond the possibility of contradiction, the genuineness of that interesting relation, it induces us to wish that Mr. Bloomfield had given a larger space to the discussion of the principal various readings occurring in the Gospels. We are aware that Mr. Elsley, in his annotations, has treated on some of them, but he has not noticed ALL; and as Mr. B. announces his intention of printing a Supplement to these volumes, we would suggest to him, that he would thus render a very acceptable service to biblical students, who may not have access to the various critical aids which he happily has at his command. Vater's Critical Edition of the New Testament would supply abundance of materials, for the most part perspicuously and concisely arranged. Some valuable philological remarks might also be gleaned from the late Bishop Middleton's admirable work on the Greek Article, and also from the Bishop of Limerick's Sacred Literature, an elegantly written treatise, with which Mr. B. does not appear to be acquainted.

The following passage from Professor Tittman, contains some judicious remarks on the miraculous raising of Lazarus from the dead by Jesus Christ, which present a striking contrast to the frigid expo-

sitions by which some modern neologians of the German school attempt to explain away the reality of the miracles wrought by our Saviour:

"The whole story (says he) is of a nature calculated to exclude all suspicion of imposture, and to confirm the truth of the miracle. A person of Bethany, of the name of Lazarus, and well-known, falls sick in the *absence of Jesus*. His sisters send a message announcing this to Jesus; and while he is *yet absent*, Lazarus dies, is buried, and kept in the sepulchre for *four days*, during which Jesus is *still absent*. Martha, Mary, and all his friends are persuaded of his death. Our Lord, while yet remaining in the place where he had been hitherto staying, tells his disciples, in plain terms, that it is his intention to go to Bethany for the purpose of *raising Lazarus from the dead*; that the glory of God may be illustrated, and the faith of his disciples confirmed. At our Lord's approach, Martha respectfully goes forth to meet him, and, in a sorrowful tone, announces the death of her brother, and laments that Jesus had been absent (since, if he had been present, he could have easily healed the disorder, and prevented death), yet not without a faint hope that by some means or other, Jesus might yet render assistance. Our Lord affirms that her brother *shall be raised to life*; and, for the removal of her doubt, assures her that to him is given power of granting life to the dead, and therefore of recalling her brother to life. Mary now approaches, bathed in tears, and grieving at the absence of our Lord during her brother's sickness. Her Jerusalem friends also approach, weeping with her. Our Lord himself is seized with heavy sorrow on contemplating the fragility of human happiness, and the afflictions ever attendant on the sons of men. He bids her show him the sepulchre. He approaches, accompanied by the crowd. The stone is removed by *other hands*. The stench of the corpse is perceived. Our Lord, after pouring forth audible prayers to his Father in heaven, thus calls them to witness that divine power dwells in him. He, with a loud voice, calls forth Lazarus from the grave, in the hearing of all. The dead obeys the call, comes forth to public view in the same dress as that in which he was buried, and (wonderful to say), though after having experienced putridity, alive and *well*; and returns home without assistance. All the persons present unanimously agree that Lazarus is raised to life by Jesus, and that a great *miracle has been worked*, such as had never been heard of since the creation of the world. Some relate to the Rulers what Jesus had done, nor do these doubt of the truth; nay, they themselves confess that our Lord, by his wonderful works, was becoming every day more and more famous, and that it required but little to cause him to be received as Messiah by the whole people; and *therefore* the Rulers take counsel how they may put him to death, and also Lazarus, who had been raised by him from the dead. (See ver. 46. and John 12, 10.) The people, informed of this prodigious transaction, flock together in great multitudes to Bethany, partly to see Jesus, whose fame had been exceedingly increased, and partly to view Lazarus. No wonder, therefore, that they and the rest of the people who had heard this wonderful account from them, should, when Jesus soon after came to Jerusalem, go forth to meet him, and, strewing the way not only with boughs of trees, but with their own garments, shew him the honour due to the Messiah. See 12, 9, seq. and especially 12, 17, and 18. Now if these circumstances do not establish, beyond all doubt, the truth of the miracle, there is no truth whatever in history. (Tittman.)" Vol. III. pp. 441, 442.

On John xvii. 3, there is a long but able note, principally from Tittman, vindicating the text from the glosses of the Socinians: which, however, Mr. B. has now and then introduced unawares.

In his observations on John xviii. 38, Mr. Bloomfield inclines to the opinion of those commentators who think that when Pilate said to Jesus Christ, *What is truth?* he merely proposed the question, but had not patience to wait for an answer. The question, however, as

he proposed it, did not require any answer; for when he said, *What is truth?* he spoke with a view to the charge which had been brought against our Saviour by the Jews. His meaning was evidently this,—“*What is truth* to the business before me, or to the matter of thy accusation? If truth be all that thou professest, there can be no harm in that, much less treason in it against Cæsar; and therefore I pronounce thee innocent of the charge brought against thee.” That this is the true meaning of Pilate's question manifestly appears from what immediately follows, viz. that *when he had said this, he went out again unto the Jews, and saith to them, I find in him no fault at all.*

In addition to the animadversions we have already made upon some of the annotations of Mr. Bloomfield, we must forewarn our readers that the opinions of critics of high authority on several passages, are contrary to those expressed by him; and this, too, apparently without his being aware of it. Matt. xviii. 3. *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* Mr. Bloomfield writes, “Our Saviour means to inculcate a child-like disposition in *unambitiousness*; not, however, that he intended to confine himself to that circumstance. He might advert to the general simplicity and humility, docility and guilelessness of *young children*, and such was this, by Jesus taking him in his arms.” But *Michaelis*, (*Anmerkungen zu seiner Uebersetzung*, &c. 4to. 1790,) says, “we must not bring together, in illustration of these words, all the properties of children, which may be either good or bad, as is sometimes done in the pulpit effusions of well-disposed men: the meaning of the precept, if we attend to the occasion which gave rise to it, can be only that he, who would enter into the kingdom of heaven, must no more pretend to merit, than can a child, with any shew of justice; I purposely say, *can with any appearance of justice*; for not seldom are children presumptuous, and entertain high opinions of their own deserts.” To this the learned and pious Bishop Middleton subscribes, and adds, “our own language contains a multitude of sermons, the writers of which seem to have thought themselves bounden to shut their eyes to all the early manifestations of the corruption of human nature; and we have delineations of childhood, in which the hearer or reader perceives as little reality and truth as in the wildest fictions of romance.” We may observe, that the original, *ὡς τα παῖδα*, children generally, corroborates this interpretation. See Midd. on the Greek Art. 239. We think, also, that Mr. Bloomfield's annotation on the 5th verse is erroneous: he says, that the connexion between it and the preceding verses is not obvious; this confirms the interpretation we have given from *Michaelis* and Middleton; for, according to it, the sense of the whole passage is obvious.\*

\* See Christian Remembrancer, vol. VIII. p. 305.

Matt. xvi. 13. Had Mr. Bloomfield read Middleton's note on this verse, we trust he would not have written his own.

Matt. xxv. 42. Of the words Κεφαλη γωνιας, Mr. Bloomfield gives the following exposition, "the head stone, the corner stone, and consequently the principal stone for sustaining the edifice," to us not very satisfactory.

Matt. v. 42. τῷ αἰτοῦντι σε ἑὸν. This Mr. B. judiciously intimates "must be understood *so far as our ability extends* and their *need* requires: adding the recondite references, "Vide Athen. 360, A. sub finem. Euth. Zigab." to which we shall certainly have recourse when we feel ourselves disposed to give what we do not possess.

Matt. viii. 12. σκοτος—εἴωπερον. The opinion of Wetstein, which Mr. B. adopts, that our Lord *manet in imagine convivii*, is not approved by Middleton.

Matt. iv. 1. εἰς τὴν ἐρημον. We recommend Mr. Bloomfield to read Michaelis' note on this passage, which he evidently has not seen.

Matt. v. 1. τὸ ὄρος we understand to mean "*the mountain district*," and not Mount Tabor in particular, according to Mr. Bloomfield. See Midd. on Gr. Ar. 185.

Matt. xi. 12. Of this verse Mr. B. prefers the interpretation which is rejected by Michaelis in his Anmerkungen, and Middleton.

Matt. xiii. 3. ὁ σπειρων. We were not a little surprised to find that Mr. B. here adopts the old, and, we trust, exploded notion, of the *indefinite* sense of the article;—prefacing his remarks with the profound observation,—"*here, as in many other instances, the more literal is the less faithful version:*" and yet, surely, if ὁ be here αοριστος, as he says it is, *a sower*, which he allows to be correct, is the most *literal* translation.

Matt. xiv. 2. αἱ ἐνναμεις. "I cannot assent to Le Clerc, who explains ἐνναμεις by *angels*, heavenly powers."—*Bloomf.* "οἱ ἐνναμεις must be some kind of Agents, and that spiritual agents were so denominated, there can be no doubt."—*Midd.* "Ἐνεργειν has sometimes a passive or rather a neuter sense."—*Bloomf.* "Ἐνεργειν is everywhere in the New Testament used in a *transitive* or an *absolute* sense."—*Midd.*

Matt. xxiv. 15. ἐν τοῦ αἰγῶ. In the construction of these words, Mr. Bloomfield and Dr. Middleton differ.

Matt. xxvi. 26. λαβων—τον ἄρτον. "*The loaf:*—for *one*, larger or smaller, in proportion to the number of the company, seems to have been prepared in the Paschal feast."—*Bloomf.* "It does not appear to be the fact, that only *one* loaf was part of the accustomed preparation."—*Midd.*

Matt. xxvii. τὸ ποτηριον. The *last* potation is referred to.—*Bloomf.* Middleton thinks *not*.

Matt. xxvii. 54. Θεου υἱος. Mr. Bloomfield is evidently a good

deal puzzled respecting the omission of the article. He cites the following as a "valuable remark:"—*that the article is sometimes omitted when the meaning is definite; but hardly ever used when it is indefinite.* And to get handsomely rid of all difficulty, he avails himself of the false tenet of Glossius; *ex curiosâ et minus necessariâ articuli consideratione, falsæ hypotheses et errores facîle oriri et invehi possunt\**. We refer the reader to Dr. Middleton's excellent annotations on this text, Matt. iv. 3, and xiv. 33.

Mark ii. 26. ἐπὶ Ἀβιαθαὶ τοῦ ἀρχιερέως. In a multitude of interpretations there is no certainty:—so Mr. B. has found it;—for, after inclining to one opinion, and yet not rejecting another, he has missed the best interpretation of these words. "In the days of Abiathar the High Priest;" *i. e.* in the days of that Abiathar who was High Priest: not necessarily High Priest at the period in question, but who was High Priest,—and might thus be distinguished from all other Abiathars, whatever period of his life was alluded to.

Luke xviii. 13. τῷ ἁμαρτωλῷ. Mr. Bloomfield says, the article seems to be *pleonastic*; or it may be explained, as in Matt. xxvi. 45. ὁ υἱὸς ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἁμαρτωλῶν, *i. e.* of Pagans. We neither assent to his dictum, nor understand his explanation. Middleton has shewn that this use of the article is conformable with New Testament and classical usage; and that it is neither *emphatic* nor *pleonastic*:—he says, the true sense of the publican's prayer is,—*"Have mercy on me, who am confessedly a sinner."*

Luke xix. 2. ἀρχιτελώνης. Mr. B. is particularly unfortunate whenever he attempts to explain the use of the Greek article. He quotes the following observation with approbation:—"though the Greek article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite, as the indefinite article does in modern languages." He might have said,—*"In Greek, a noun without the article is generally indefinite, but sometimes definite; but when and why, I cannot tell."*

Luke xxiii. 47. ὁ ἀνθρώπως οὗτος εὐκαίως ἦν. "All that the centurion meant seems to be, that Jesus was an *innocent person*;—or, as St. Matthew, xxvii. 54. expresses it, Θεοῦ υἱός, *a son of a God*;—by which the heathens signified their opinion of an extraordinary person." Whatever may be thought of this interpretation, Mr. B. has certainly the merit of flatly contradicting himself. In his note on Matt. xxvii. 54. we read,—*"If we take it (the phrase Θεοῦ υἱός,) in the sense of Messiah, I see not what serious difficulty this involves."* See the admirable Annotations of Middleton on Matt. iv. 3. and xiv. 33. and on this text.

\* The next time Mr. B. takes the field, we think he would be benefited by the Canon of Middleton. "In most cases the improper insertion or omission of the article would be a breach of grammatical correctness." P. 155.

John i. 1.  $\Theta\epsilon\omicron\varsigma$   $\eta\nu$   $\acute{o}$   $\lambda\omicron\gamma\omicron\varsigma$ . Mr. B.'s note on this passage is throughout inconsistent and incorrect. We will notice one or two of its parts.

"Some maintain, that as  $\Theta\epsilon\omicron\varsigma$  has here no article, it should be read a God. And, indeed, the article is *usually* applied to the word when it denotes the true and supreme God." Hear Middleton:—"It is unreasonable to infer that the word  $\Theta\epsilon\omicron\varsigma$  is here used in a lower sense; for the writer could not have written  $\acute{o}$   $\Theta\epsilon\omicron\varsigma$  without manifest absurdity. Besides, it is not true that the Sacred Writers have distinguished between  $\Theta\epsilon\omicron\varsigma$  and  $\acute{o}$   $\Theta\epsilon\omicron\varsigma$ ."

Again, Bloomfield:—"The article here does not denote any distinction between God the Father and the Logos." We think it does. "If we had read  $\acute{o}$   $\Theta\epsilon\omicron\varsigma$ , the proposition would have assumed the convertible form; and the meaning would have been, that whatever may be affirmed or denied of God the Father, may also be affirmed or denied of the Logos;—a position, which would accord as little with the Trinitarian as with the Socinian hypothesis."—*Midd.*

John v. 26, 27. The position laid down here, and in many other places, by Mr. Bloomfield, that the Evangelist St. John, "is negligent in the use of the article,"—and therefore that nothing can be inferred from its presence or its absence, deserves the severest reprobation. If it were true that St. John did not understand, or did not attend to the use of the article, what reason have we to suppose that he was better acquainted with, or more attentive to the other elements of the language in which he wrote? For it argues considerable ignorance of the Greek language to suppose that the article so differs from other parts of speech as not to be subject to rule,—that it may at one time be inserted by a pleonasm, and at another omitted by an ellipsis. Such a doctrine, to use the forcible language of Middleton, "is so abhorrent from the genius of a philosophical language, like that of the ancient Greek, that no fallible authority is of sufficient force to rescue it from the consequences of its inherent improbability." p. 1. But it is not true that the style of St. John is ungrammatical;—it is not true that his use of the article is peculiar. "I am persuaded, (says Middleton) that where the writers speak immediately from themselves, (*i. e.* do not quote from the LXX. or translate,) their use of the article will be found to be purely Greek."—We cannot but denounce the opinion here espoused by Mr. B. as one of a most dangerous tendency;—for, cast but a doubt on the correctness of the sacred text, and you allow free scope to perverse and uncertain interpretations.

John xviii. 15.  $\acute{o}$   $\alpha\lambda\lambda\omicron\varsigma$   $\mu\alpha\theta\eta\tau\eta\varsigma$ . One thing is certain, that the article has here no place:—nay, it makes the place unintelligible. *Bloomfield.*

After noticing a similar assertion by Grotius, Middleton observes,



"It is to be considered as the refuge of ignorance, though of the ignorance of learned men." Dr. M., in a long annotation, gives his view of the text, and shews that the article, instead of rendering "the place unintelligible," presents to the reader's notice a circumstance of considerable interest and beauty. He observes, the phrase obviously implies *the remaining one of two persons*, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognized to exist. Since then, it appears that a particular and even exclusive friendship existed between Peter and John, the term *the other disciple*, might not be unfitly used, immediately after the mention of Peter to designate John.

We have thus noticed some of the annotations of Mr. Bloomfield, which we deem erroneous; and we have shewn enough to caution our readers against relying too much on his judgment, or his critical sagacity.

It will be observed, that we are indebted for nearly all our observations to Bishop Middleton's work on the Greek Article;—and to be tried by this test, Mr. Bloomfield cannot fairly object; for, in one of his notes (Vol. I. 526.) respecting the use of the article, he says, "This is not the place to enter upon such a subject; *it may here be sufficient to refer the student to Dr. Middleton's EXCELLENT Treatise on the Greek Article.*" We, however, trust our readers will be as charitable as ourselves, and conclude that Mr. Bloomfield never read the work he so gravely recommends.

Biblical students are, however, greatly indebted to Mr. Bloomfield for his efforts to compress the diffuse, and oftentimes costly, expositions of continental critics, into a small compass. If, indeed, in many instances we see reason to wish that he had exercised more judgment and discrimination, we are not insensible to the extreme difficulty of the task; nor backward to admit that its execution, in such a manner as to preclude all objection and complaint, requires a combination of talents, and learning, and wisdom, for which, without intending any reflection on the respectable author of these elaborate volumes, we fear we must look in vain.

---

ART. III.—*The Book of Churches and Sects; or, the Opinions of all Denominations of Christians, differing from the Church of England, traced to their Source, by an Exposition of the various Translations and Interpretations of the Sacred Writings: to which is added, a brief Refutation of Unitarianism, and an Arrangement of Texts in support*

*of the Tenets of the Church of England. By the Rev. T. CHARLES BOONE, B. A. of St. Peter's College, Cambridge. London: Rivingtons, 1826.*

THIS bulky volume is a new instance of the facility and vanity of book-making. Any one capable of using an index, would have been able to string together its materials;—no one, with any true conception of the uses and effect of the press, would, we should have thought, have been foolish enough to publish it. Mr. Boone, however, thinks otherwise. In his Introduction, he evidently writes under the gratifying impression, that he has done the Church and the truth substantial service.

In the Title-page we are informed, by way of motto, that "it is the proud privilege of truth to solicit enquiry;" we expected therefore to find in the course of the work, some kind of attention paid to these privileged solicitations. But enquiry there is positively none, either in form or substance. The work is purely didactic. It is arranged in the order of the books of the New Testament; and consists of a series of the most remarkable misrepresentations of the text, and misinterpretations of its meaning of each chapter and verse as they severally occur. We know not that we can more fairly give our readers a notion of the work, than by quoting the very first page. Without note or comment, it stands thus:—

ST. MATTHEW.

Matthew i. 17, 18.—"*So all the generations, &c. Now the birth of Jesus Christ was on this wise, &c.*"

UNITARIANISM.

The remainder of this chapter, and the whole of the second, are of doubtful authority. They are, indeed, to be found in all the manuscripts and versions which are now extant; but from the direct testimony of Epiphanius, and indirectly from that of Jerome, (See Pope, on Mir. Concept. p. 93,) we learn that they were wanting in the copies used by the Nazarenes and Ebionites,—that is, by the ancient Hebrew Christians, for whose instruction, probably, the Gospel of Matthew was originally written, and to whom the account of the conception of Jesus Christ could not have been unacceptable, if it had been found in the genuine narrative. Nor would it at all have militated against the doctrine of the proper humanity of Christ, which was universally held by the Jewish Christians: it being a fact analogous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation.

In this most offensive manner the most absurd and outrageous notions that ever the diseased imagination of man has indented and fastened on the sacred text, are raked together from the dregs of ecclesiastical history, and from the publications of modern infidelity, to form what the author modestly terms *The Book of Churches and Sects*. The poor Church of England fares but ill in this motley

assemblage. The author considers that Doctors D'Oyly and Mant have already completed this branch of his undertaking. Witness the following happily conceived passage of the Introduction, p. vii.

"It is addressed to those who, while they read its pages, will also have before them D'Oyly and Mant's edition of the Bible, to which the compiler refers, as the organ of the Church of England, and as containing a refutation of the erroneous opinions detailed in this volume; for it must be remembered, that this compilation consists only of opinions (with a few exceptions, as for example, the Calvinistic doctrines, relating to which the members of the Establishment themselves differ,) in opposition to those of the Church of England; the sentiments of this Church being so ably collected and arranged in the edition of the Bible to which allusion has just been made, as to render any other similar attempt vain and superfluous."

In the Table of Contents, we have a long list of hard names, beginning with Abecedarians, Abelard, and Adoptians, and extending to Xenaïas, Zinzendorf and Zuingle;—to each is appended the page or pages in which the heterodox opinions connected with the name may be found. The Unitarians, as being the most outrageous perverters of the divine word, are the most highly favoured with the author's notice. According to his own laconic expression in the Table of Contents, it is "Unitarians passim." Mr. Belsham is, no doubt, greatly obliged to him for having thus re-published his opinions, and introduced them in all their native force of blasphemy to the notice of theological students.

We seriously advise this youthful author to consider well the tendency of his ill-judged publication. The Church of England, at this eventful period, expects far other succour of her ministers than that the false statements and fallacious reasonings of her bitterest enemies should be put forth anew to the world, in a volume presuming to be friendly to herself. "The incessant efforts of the Unitarians to force their opinions upon the public," of which Mr. Boone complains in his Introduction, (p. viii.) instead of leading him to make a new "display of their sentiments," should have warned him that this is the very thing they most delight in, and which all faithful worshippers of an insulted Saviour would most religiously abhor.

---

ART. IV.—*A Manual for Christians after Confirmation.* By EDWARD HAWKINS, M. A. *Fellow of Oriel College.* Rivingtons. 12mo. pp. 52. 1s.

THIS is one of those works which we hail with the utmost satisfaction. It is a plain, unpretending, but useful tract, issuing from the pen of a man distinguished by academical honours and offices. If those, who by their talents and acquirements are most fitted for guiding into

truth the opinions of others, never condescend to publish any work unless it be calculated to support or enhance their literary reputation, the great mass of readers must be left at the mercy of those whose ignorance at once prompts them to be authors, and unfits them for the task. In the general diffusion of education, the whole population of this country must soon be, if it be not already, entitled to be reckoned habitual readers. The press hence assumes a new character; and the rising generation of those whose profession it is to instruct mankind, should learn to use it alike without false shame, and without ill-placed vanity, as one ordinary means of influencing their flocks. We hope that the time is not far distant when no man admitted into the sacred office will be incompetent to write such sermons or tracts as he may not fear on these principles to publish, whenever he shall deem it expedient for the more general or more permanent effect of his ministerial labours.

We rejoice, therefore, when we see a man of established reputation, like Mr. Hawkins, putting forth a work of this unpretending nature. We subjoin his own advertisement prefixed to the tract, as best expressing his object in its publication.

"ADVERTISEMENT.

"Some of my own parishioners will be glad to be reminded of the truths which have lately engaged their serious attention; and to be supplied at the same time with several hints in a small compass for future consideration. And other Christians also, in similar circumstances, who have few books, and little leisure, may, under God's blessing, read and consider this little work with advantage. But to be really useful, some parts of it should be consulted more than once; for many of the truths contained in them will be better understood and more valued the more they are considered. It is as difficult to understand the words *everlasting happiness*, as it is easy to repeat them; and we too often allow several important years to steal away from us before we fully comprehend the meaning even of *Christian holiness*. Some passages of Scripture also are here cited, and references are given for future use to many others, which deserve to be examined again and again. And the prayers which conclude the several chapters, and which are all taken from the Liturgy of the Church of England, may be repeatedly used in order to our continual improvement. E. H.

"Oriol College, September 18, 1826."

We will conclude with the following extract, which will, in some measure, shew the nature of the work, and, we trust, will induce our readers to possess themselves of it,—for they may *all* profit by it.

"The most fatal of errors is the miserable delusion of those who call themselves Christians, and yet are *not in a state of grace, not in the way of salvation*. It is not presumption, it is only charity, to point out certain classes whom we dare not affirm to be in a state of grace.

"1. The *profligate*, who avowedly live a *life of sin*. Their danger is extreme. It is only wonderful that they can deceive even themselves. They are warned again and again that they *have no inheritance in the kingdom of Christ or of God*. (See particularly Eph. v. 1—6, Gal. v. 19—21, Col. iii. 5, 6, 1 Pet. iv. 18, 2 Pet. ii. 19—21, 1 John iii. 7.

"2. The *idle*, who live only a *life of pleasure*, and the *busy*, who live only a *life of care*. Both classes equally allow no time to religion; and one and the

same text points out the danger of both. *The thorns choke the word.* (Luke viii. 14, xxi. 34, James v. 1—5.)

"3. The *proud*, who would be saved without the grace of Christ, or be holy without his Spirit; and the *corrupt*, who would exalt grace in order to discard holiness. The Scriptures often declare the danger of both classes in the same passages. (Rom. x. 3, 4, v. 20, 21, vi. 1, 2, 23, Eph. ii. 8—10, 18—22, Gal. v. 5, 6, 22—25, Heb. x. 24, James ii. 26.)

"4. *Wilful sinners*, whether committing *one* known sin, or omitting *one* known duty, obstinately and habitually, and without resistance. If the amount of disobedience appear small, the principle of disobedience is triumphant. Therefore, *offending in one point, they are guilty of all, and sin hath dominion over them.* (James ii. 10, 1 John iii. 4—6, Rom. vi. 14.)

"5. *The careless and indifferent.* And these, perhaps, are agreeable and amiable, are beloved by men, and would be loved by Christ if they would only think of him and follow him. Their danger is the greater, because no one tells them of it. For when we are not ourselves offended, we too easily acquit those who offend God. But is it not a grievous offence and affront to God, to live without regarding him?—without any serious or grateful thought of the pardon, the favour, the immense rewards which Christ died to purchase for us?" P. 42—44.

---

ART. V.—*A Manual of Family Prayers, compiled by C. J. BLOMFIELD, D.D. Bishop of Chester.* Seventh Edition. Rivingtons, 1826.

WE rejoice that we are able to inform our readers, that this excellent Manual, after passing through six editions in a very short time, is now placed on the list of books distributed by the Society for Promoting Christian Knowledge. It is, indeed, with sincere delight that we notice the rapid sale of a work of this description;—a work which cannot serve merely to gratify a literary taste or to excite the feelings by its eloquence, but which must lead its possessor to commune with his own heart, and discover there his weakness and his wants. We trust, too, that we have here an evidence that there is abroad in this land a spirit of effectual piety, which will manifest itself in the daily occurrences of life, and shew forth in the crowded sanctuary the worship of the Lord "in the beauty of holiness," and not

In all the pomp of method, and of art,  
When men display to congregations wide,  
Devotion's every grace, except the heart!

May the edifying practice of Family Prayer become more general among all classes!—Among the noble and the wealthy, that they may be reminded, when with their domestics they kneel down at the throne of "Heaven's Eternal King," that they are alike the unprofitable servants of the same Master, that they all have need to pray for their daily bread, and all to seek forgiveness. Among the poor, that they may learn, amidst the troubles and privations of this life, to be content. Among *all*, that brotherly love may be increased and preserved in families, that christian charity may flourish in our land,

that the kingdoms of this world may become the kingdoms of the Lord and his Christ.

To those who have not already seen the Manual of Bishop Blomfield, we will say, you will find in it a "form of sound words," well adapted to express the varying wants of humanity, and wherein to "proffer up to Heaven the warm request." In it, too, the praises and thanksgivings of a heart grateful for the sure mercies of the Almighty are expressed in a spirit of sober, yet fervent devotion. That the justice of our opinion may be manifest, we will extract the Prayer for Friday Evening.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O thou Most Highest; to tell of thy loving kindness early in the morning, and of thy truth in the night-season.

"Hearken unto the voice of our calling, O Lord, our maker and preserver; for unto thee do we make our prayer.

"We come before thee, O heavenly Father, with all humility of heart, as sinful and unworthy creatures, less than the least of all thy mercies. We have all sinned and come short of thy glory: but thou art gracious and long-suffering, and hast compassion upon the infirmity of thy servants, for thy dear Son's sake.

"We are met together in his name: be present with us, we beseech thee, by thy Holy Spirit: dispose us to serious recollection, and earnest prayer.

"Make us deeply sensible of our sins, and especially of those which we have this day committed; and so quicken our repentance, and strengthen our faith in the atoning blood of Christ, that we may be cleansed from all sin, and lie down this night at peace with thee.

"Awaken us, O Lord, from spiritual insensibility, and bring us to a lively sense of our condition here, and of the value of our calling in Jesus Christ. Enable us by thy grace to have our conversation in heaven, and diligently to seek those things which are above.

"Make us always mindful of our own frailty, of the shortness and uncertainty of this life, of the eternity of that which is to come, and of the unspeakable difference between heaven and hell; that we may be of the number of those who strive to enter in at the strait gate, and, by thy gracious assistance, find it.

"We bless thy holy name for all the mercies which thou hast bestowed upon us; for our life, health, and reason; for all the faculties both of our souls and bodies: grant that we may use and improve them to thy glory.

"We bless thee, that we were born of Christian parents; we thank thee for all the privileges and hopes of the Christian covenant; give us grace to use all diligence, that we may make our calling and election sure.

"We bless thee for thy patient forbearance towards us, notwithstanding our repeated sins; for thy preservation of us from numberless dangers; for the bountiful goodness of thy providence, and for all the blessings of this life.

"But above all, we adore thy tender love and compassion to us, and to all mankind, in the redemption of the world, by our Lord and Saviour Jesus Christ, who humbled himself, even to death upon the cross, for us miserable sinners, that he might make us thy children, and exalt us unto everlasting life.

"We also bless thee for all the means of grace, which thou hast given us in thy word and sacraments, in the ordinances of thy Church, and the opportunities of public worship.

"Grant that we may so esteem and profit by these and all thy mercies, that having been faithful and diligent servants of our Lord, we may finally receive that crown of glory, which thou hast promised to them that love thee, through Jesus Christ our Lord." P. 61—66.



We must remark, that we observe with regret that the short Preface, which is prefixed to the first six editions, is not given in the seventh. There is one recommendation in that Preface we are particularly anxious to enforce,—that “one copy at least of the Manual be given to the *servants* in every family where it is used; that they may have an opportunity of considering the meaning of each petition.” For we are convinced that petitions which are not previously considered, cannot be the genuine offspring of the heart; and that nothing is so likely to distract our devotions, and render them unprofitable, as an unpremeditated repetition of words and phrases, for which our minds are not prepared. If this caution be necessary with respect to all forms of prayer, it is more especially required by the one before us; for in it there is a greater number of ideas in a small compass, a greater condensation of matter, than in any similar publication we are acquainted with. Be it ever remembered, that if the prayers which we offer up at the throne of grace are not reflected upon beforehand by our families and our servants, they are to them *extempore prayers*, and subject to all their manifold inconveniences. And be it also remembered, that if, notwithstanding all our care, our forms be attended with coldness and barrenness, it is *not the words* but *our hearts* which are to blame.

But we must now conclude. With great satisfaction have we observed the constant demand for this useful and unpretending little work; and gladly have we taken up our pen to record the fact. Honourable, indeed, it is to our hierarchy, that we see one of its members, signally distinguished for his talents and his learning, not disdaining the humbler duties of a minister of Christ's flock, but anxiously endeavouring to guide the footsteps of those committed to his charge into the ways of peace and salvation\*. If the student and the man of learning will ever be grateful for the labours of Bishop Blomfield, how great will be their gratitude, who shall be indebted to his faithful ministry for the blessings of the life that now is, and the glories of eternity!

---

## MISCELLANEOUS.

### ROMANISM CONTRADICTORY TO SCRIPTURE.

(Continued from page 671.)

#### III. CLAIMS OF THE ROMISH CHURCH TO SUPREMACY.

Jesus Christ prohibited all disputes concerning rank and pre-eminency in his kingdom. *Ye know*, he said, *that the princes of the Gentiles exercise dominion over them; and they that are great,*

---

\* The Manual was originally compiled for the use of the Parishioners of St. Botolph's, Bishopsgate, London.

*exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU: but, whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came, not to be ministered unto, but to minister, and to give his life a ransom for many.* (Matt. xx.) St. Paul, addressing the Ephesians, says, *Ye are built upon the foundation of the APOSTLES AND PROPHETS, Jesus Christ himself being the chief corner stone.* (Eph. ii. 20.) It will be observed that the apostles and prophets are here put in the same rank, and are ALL equally called *foundations*. To Jesus Christ alone belongs the pre-eminence.

But the CHURCH OF ROME claims to be the supreme mistress of all churches, and arrogates to the popes a primacy of dominion. "I acknowledge the Holy Catholic Apostolic Roman Church to be the mother and mistress of all churches; and I promise to swear true obedience to the Pope of Rome, who is the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ." (Creed of Pius IV. Art. 23. See also Catechism. Roman. Part I. de Symb. Art. 9, § 15, or p. 92 of English Translation, London, 1687.) The Romish Church is NOT the mother and mistress of all churches: *the mother church* was the Church at Jerusalem, which was formed immediately after the ascension of Christ; next, was formed the Church at Samaria (Acts viii. A. D. 34); and then, the Churches in Cyprus and Phœnice, and at Antioch, by those Christians who were dispersed in consequence of the persecution that arose about Stephen. (Acts xi. 19—21.) There is no evidence whatever that the Church at Rome was founded by Peter, as the Romanists affirm, or by the joint labours of Peter and Paul. In the first council held at Nice, all other Christian Churches were on an equality with that at Rome; and in the fourth general council (that convened at Chalcedon), it was declared, that the church at Constantinople should have equal honours with that at Rome, because the seat of imperial government was there. *Catholic* or universal, the Romish Church NEVER WAS, NOR IS: for ecclesiastical history attests that both the Asiatic and African Churches formerly rejected her authority; and also that the Eastern Churches to this day despise her pride and affectation of supremacy: and a simple inspection of the map of the globe will prove, that the Romish Church is by no means universal. Over the united Church of England and Ireland, Rome can have no authority; for the *Churches of England and of Ireland* were MORE ANCIENT than the Pope's supremacy: they were free Churches from the first planting of Christianity among the ancient Britons and Irish; and whatever oppressions those Churches suffered from *papal intrusions, fraud, and violence*, their natural freedom remained unaltered, and that freedom is justly maintained. The fiction of papal supremacy is unsupported by Scripture, and is a novelty of the seventh century. (See Bishop Burgess's Protestant's Catechism, where all these topics are unanswerably proved.)

#### IV. OBJECTS AND MANNER OF WORSHIP.

1. The Scripture says that JESUS CHRIST is our ONLY Mediator and Advocate with God, and the only foundation of our salvation. There is ONE GOD and ONE MEDIATOR between God and man, the

man Christ Jesus, who gave himself a ransom for all. (1 Tim. ii. 5, 6.) If any man sin, we have an ADVOCATE WITH THE FATHER, JESUS CHRIST the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (1 John ii. 1, 2.) Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved. (Acts iv. 12.) Other FOUNDATION can NO MAN lay, than that is laid, which is Jesus Christ. (1 Cor. iii. 11.) The Romish Church, on the contrary, admits the merits and intercession of the Virgin Mary and of the Saints. "I also believe that the Saints, who reign with Christ, are to be WORSHIPPED and PRAYED TO; and that their relics are to be venerated." (Creed of Pius IV. Art. 20. See also Com. Trid. Sess. 25, de Invocat. Roman. Catechism. Part III. Ch. 2, pp. 344, &c. edit. 1687.) The Saints in the Romish Church are almost numberless: the lives of the Saints, published by the Bollandists, fill only *fifty-four massive folio volumes*, which do not come lower than the month of October; and the little hagiography of Mr. Alban Butler extends through twelve closely printed octavo volumes.

Among these reputed Saints, some few there are whose praise is, and ever will be, deservedly in the Christian Church: such, for instance, as were distinguished instruments of diffusing the knowledge of the gospel, while here on earth; and these, we doubt not, are now shining with a glory like the sun, in the kingdom of our Father in heaven. But others there are, enrolled in the catalogue of Saints, who *never had any existence*, but that which is assigned to them in the legends of the Romish Church, which legends have no foundation whatever in authentic history, civil or ecclesiastical: and these accounts are so romantic, that one would imagine that no sensible Romanist could ever believe there were such persons. Witness, the *gigantic* Saint Christopher, who is fabled to have carried Christ across an arm of the sea; Saint Amphibolius, who was only the *cloak* of Alban, the reputed proto-martyr of England; *Saint* Longinus, the Roman soldier who thrust the spear into Christ's body upon the cross; *Saint* George; *Saint* Ursula, with her eleven thousand virgin martyrs, of whom no traces are to be found in history. Others again, who are exalted to the character of Saints by the Romish Church, (one would think) could be thus promoted for nothing but their folly. The great *Saint* Francis, according to their own accounts, may justly be suspected of wanting common sense as well as common decency. His throwing away his clothes and running about stark naked, were such a freak, that he ought either to have been publicly chastised for his impudence, or confined for lunacy: and his preaching to birds and beasts, and talking to them as fellow-creatures, was an act equally stupid and ridiculous.

Others, however, of these reputed Saints were NOTORIOUS SINNERS, who have left only such remembrances of them as must raise the just indignation of every pious and virtuous mind. Such (to specify a few only of the most notorious) were *Saint* GREGORY VII., better known by the name of Hildebrand, whose whole life was one unceasing and unprincipled effort to realize the universal dominion of the world, which he claimed as an appendage to the see of Rome, and against whose canonization every government in communion with

Rome reclaimed, so that he is worshipped only in *Ireland* and in *Italy*; *Saint THOMAS A BECKET*, a rebel to his king and a traitor to his country, who, having solemnly sworn to obey the laws of England, deliberately violated his oath and his allegiance, for which *saintly* virtues he was canonized, and became in a manner the idol of this part of the world for nearly two hundred years, so that in one year (A. D. 1420) not fewer than fifty thousand foreigners came in pilgrimage to visit the tomb of this *PERJURED MAN*, (*Rapin's Hist. of Engl. Vol. III. p. 48.*) "for whose martyrdom," the Roman Missal for the use of the Laity, (p. 85, London Edit. 1815,) says, "the angels rejoice!"—and *Saint PIUS V.*, who, besides burning more heretics than almost any of his ungodly predecessors, not only issued a bull of excommunication against Queen Elizabeth, depriving her of her crown, but also excited her Romanist subjects to rebellion, and supplied some of them with money to carry on their traitorous designs!

The invocation of Saints and of the Virgin Mary is contrary to the practice of antiquity: it was first introduced by *Petrus Gnapheus*, a presbyter of Bithynia, afterwards Bishop of Antioch, about A. D. 470, and it was first received into the public litanies about 150 years after. In the sixth century only were temples first erected in honour of the Saints; and it was not until the latter end of the ninth century that the Roman pontiffs impiously arrogated to themselves the power of raising dead sinful mortals to the dignity of saints, and constituted them objects of worship, whose prayers and merits procure heavenly blessings, and by whose hands they are conveyed!

"The invocation of Saints is contrary to reason; for how can *they* hear prayers? God alone is the object of all the worship and veneration, which are due to an invisible being." It is equally contrary to Scripture: *for the dead know not any thing. Their love and their envy and their hatred is perished: neither have they any more a portion for ever, in any thing that is done under the sun.* (Eccl. ix. 5, 6.)

2. *Image-worship* is absolutely and universally prohibited in Scripture. *Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.* (Exod. xx. 4, 5. See also Deut. iv. 15, 16. Acts xvii. 29. 1 John v. 21.) But the Romish Church declares that "it is *LAWFUL* to represent God and the Holy Trinity by images; and that the images and relics of Christ and the saints *ARE TO BE DULY HONOURED, VENERATED, OR WORSHIPPED; and that in this veneration and worship, those are venerated which are represented by them.*" (Conc. Trid. Sess. 25, de Invocat. Catech. Part III. Ch. 2.) Pius IVth's Creed runs thus: "*I most firmly assert, that the images of Christ and of the Mother of God, who was always a Virgin, are to be had and retained; and that due HONOUR AND WORSHIP is to be given to them.*" The worship thus enjoined consists in kissing images, uncovering the head to them, offering incense, bowing, and making prayers to them. The adoration of the host is another instance of idolatrous worship.

3. *Manner of Worship.*—Under the Jewish dispensation, Jerusalem was the place, and the temple was the house, in which were the

symbols of the Divine Presence, and thither all Jews were bound to resort three times in the year, to offer their prayers and sacrifices to God: but the Gospel teaches us that there is, now, no such symbolical presence of the Almighty, in one place more than in another: for the Divine Presence is no longer confined to any one place, but he equally accepts the worship which is devoutly offered to him throughout the world. *The hour cometh*, said Jesus Christ to the woman of Samaria, *when ye shall neither in this place, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.* (John iv. 21, 23.) On another occasion, he said, *Where two or three are gathered together in my name, there am I in the midst of them.* (Matt. xviii. 20.) *I will, therefore*, says St. Paul, (1 Tim. ii. 8,) *that men pray EVERY WHERE, without wrath and doubting* of God's acceptance of our supplications. But in the Church of Rome it is reputed a great act of devotion to go in pilgrimages, to visit the shrines of particular saints and relics. Cardinal Bellarmine expressly affirms that "there are some places more holy than others, and that it is a work of piety to go on pilgrimages to them." (De Cult. Sacr. lib. iii. c. 8.) Among the inducements held out in the Bull for the Jubilee in 1825, to persuade persons to go to Rome, was that of *beholding the cradle of Christ!* (p. 38 of the Paris edition.) 'Can any man of reflection,' it has been truly asked, 'admit that the Pope himself believes that the cradle of Christ is to be seen at Rome? and if not, what is the Pope?'

4. The SCRIPTURES teach us that divine service ought to be performed in a language that is intelligible to the people. *He that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him. If I come unto you, says St. Paul, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying or by doctrine? For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he UNDERSTANDETH NOT what thou sayest? . . . In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.* (1 Cor. xiv. 3, 6, 14, 16, 19.) But in the ROMISH CHURCH, mass is celebrated, and many other acts of religious worship are performed in Latin, a language which is unintelligible to the people, and with numberless ceremonies (some of heathen origin), for which there is no foundation whatever in Scripture; and the Council of Trent, acting, as it repeatedly affirmed, under the guidance of the Holy Spirit, denounces an anathema against any one who presumes to say any thing to the contrary. (See particularly Con. Trid. Sess. 22, de Sacrificio Missæ, cap. 8.)

V. *THE COMPLETE ATONEMENT OF CHRIST, CONTRADICTED BY THE CHURCH OF ROME.*

The SCRIPTURE teaches that, by his one oblation of himself upon the Cross, Jesus Christ has made a full, perfect, and sufficient atonement; and that, since he hath expiated our sins by his blood, there is no need of any other sacrifice. *If any man sin, we have an advocate with the*

*Father, Jesus Christ the righteous, and HE IS THE PROPITIATION FOR OUR SINS, and not for ours only, but also for the sins of the whole world.* (1 John iii. 1, 2.) *CHRIST HATH REDEEMED US from the curse of the law.* (Gal. iii. 13.)—*Christ being come an High Priest of good things to come . . . . he entered in ONCE into the holy place, having obtained eternal redemption for us.* (Heb. ix. 12.)—*ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself.* (Heb. ix. 26.)—*By ONE OFFERING he hath perfected FOR EVER them that are sanctified.* (Heb. x. 14.)

But the ROMISH CHURCH daily renews the sacrifice of Jesus Christ in the celebration of the mass; and teaches "that in the mass is offered to God a true, proper, and propitiatory sacrifice for the quick," or living, "and dead." (Creed of Pius IV. Art. 17.) "If any one say, that in the mass there is not a true and proper sacrifice offered unto God; or, that to be offered is nothing else but for Christ to be given to us to eat, let him be anathema." (Conc. Trid. Sess. 22. de Sacrificio Missæ, Can. 1.) This sacrifice of the mass, as it is called, not only contradicts the two passages above-cited, but is also destructive of all the arguments contained in the seventh, eighth, and ninth chapters of the Epistle to the Hebrews.

#### VI. OF JUSTIFICATION AND THE PARDON OF SIN.

1. The SCRIPTURE declares that *there is no man that sinneth not.* (1 Kings xviii. 46.); *that the whole world lieth in wickedness* (1 John v. 19.); *that the Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are ALL gone aside, they are altogether become filthy; there is none that doeth good; no, not one, ALL have sinned, and come short of the glory of God.* (Psalm xiv. 2, 3. Rom. iii. 10—18, 23.) *ALL we, like sheep, have gone astray.* (Isa. liii. 6.) But the COUNCIL OF TRENT declares "that it is NOT their intention to comprehend the blessed and unspotted Virgin Mary, the mother of God, in this decree, where it treats of original sin." (Conc. Trid. Sess. 5.)

2. The SCRIPTURE asserts that we are justified, or accounted righteous before God, only for the merit of our Lord Jesus Christ, through faith, and not meritoriously by our own works. *THE RIGHTEOUSNESS OF GOD is BY FAITH of Jesus Christ unto all and upon all them that believe, for there is no difference: for all have sinned and come short of the glory of God; being JUSTIFIED freely by his grace through the redemption that is in Christ Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law.* (Rom. iii. 22—24, 27, 28.) *By grace are ye saved, through FAITH, and that not of yourselves: it is the gift of God: not of works, lest any man should boast.* (Eph. ii. 8, 9.) Consequently, there can be no such thing as merit in any thing that we can say or do. *When, says our Saviour, ye shall have done all those things which are commanded you, say, We are UNPROFITABLE servants.* (Luke xvii. 10.) But the COUNCIL OF TRENT teaches, that the good works of justified persons are truly and properly meritorious, and fully worthy of eternal life, by denouncing an anathema against all who hold a contrary doctrine! (Conc. Trid. Sess. 6. cap. 16. Can. 22.)



## VII. OF THE SACRAMENTS.

1. *Number of the Sacraments.*—Jesus Christ instituted only two sacraments, viz. *Baptism*, (*Go ye, and teach all nations, baptizing them, &c.* Matt. xxviii. 19), and the *Lord's Supper* (See Luke xxii. 19, 20, and the parallel passages.)

But the ROMISH CHURCH teaches that "there are truly and properly SEVEN sacraments of the new law instituted by our Lord Jesus Christ, and are necessary to the salvation of mankind (although all the sacraments are not necessary to every person), viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony." (Creed of Pius IV. Art. 15.): and the Tridentine Council denounces a *curse* against any who say, that these were not all instituted by Christ, or that any of the seven is not truly and properly a sacrament. (Sess. 7. Can. 1.) Peter Lombard, a writer of the *twelfth century*, was the first who reckons seven sacraments, *adding* to Baptism and the Lord's Supper, these *five*, viz. Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Pope Eugenius IV. about the middle of the *fifteenth century*, pronounced that these five, as well as the other two, ought to be considered as sacraments; and in the following century, the Council of Trent and Pope Pius IV. declared them to be equally sacraments. Consequently, *not one* of these five were or could have been constituted sacraments by Jesus Christ; though the Council of Trent has been pleased to assert the contrary.

2. *Of Communion in both kinds.*—The SCRIPTURE teaches us, that Jesus Christ instituted the communion in both kinds (that is, *bread and wine*), and so commanded that it should be celebrated. *Jesus took bread and blessed it, and gave it to the disciples, and said, 'Take, eat; this is [represents, according to the oriental idiom] my body. AND he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it:' for this is [represents] my blood of the new testament.'* (Matt. xxvi. 26—28.)

But the CHURCH of ROME has *changed* what Christ appointed, and has deprived the laity of the cup; and has anathematized any who say "that, from the command of God and the necessity of salvation all and every believer in Christ ought to receive both kinds of the most holy sacrament of the eucharist." (Conc. Trid. Sess. 21. Can. 1.)—"I do also confess that under either kind or species only, whole and entire Christ and the true sacrament is received." (Creed of Pius IV. Art. 18.) The Council of Constance, held in the year 1416, was the first that sacrilegiously deprived the laity of the cup in the sacrament, in direct contradiction to Christ's command, and the practice of the primitive Church. (The testimonies of the Fathers and ecclesiastical writers, for thirteen or fourteen hundred years, are collected by Bp. Beveridge on the Articles. Art. XXX.)

3. The SCRIPTURE teaches us that the consecrated bread and wine are the communion of the body and blood of Christ. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* (1 Cor. x. 16.)

But the ROMISH CHURCH affirms "that in the most holy sacrament of the eucharist there is *REALLY AND SUBSTANTIALLY* the body and

blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the [Roman] Catholic Church calls TRANSUBSTANTIATION." (Creed of Pius IV. Art. 17.) This term was not invented until the *thirteenth* century: the first *idea* of Christ's bodily presence in the eucharist was started in the beginning of the *eighth* century; the first writer who maintained the doctrine, was Paschasius Radbertus, in the *ninth* century, before it was firmly established: and the first public assertion of it was, at the third Lateran Council, in the year 1215, after it had been for some time avowed by the Popes, and in obedience to their injunctions inculcated by the clergy. But the *term* transubstantiation was not known until the *thirteenth* century, when it was invented by Stephen, Bishop of Autun. "This doctrine of transubstantiation subverts the very foundation, on which the credibility of the Christian religion is built, viz. our Saviour's miracles; and not only does it contradict the Scripture, which says that *we eat bread* after the consecration of it (1 Cor. xi. 27); but it is also contrary to reason, which teaches that the same body cannot be in two places at the same time: and it is contrary to the report which our senses make about their proper objects. So that transubstantiation contains many gross falsehoods, and is incredible to all who consult the word of God, their own reason, and common sense." (On this subject consult Archbp. Tillotson's Discourse against Transubstantiation.)

We are compelled to postpone the completion of this article till our next number; the subjects remaining to be considered are—VIII. MARRIAGE. IX. OF PURGATORY AND INDULGENCES. X. AURICULAR CONFESSION. XI. (1) DEPOSING POWER OF THE POPE. (2) NO FAITH TO BE KEPT WITH HERETICS.

---

#### FUNERAL HYMN.

THOU art gone to the grave! but we will not deplore thee,  
 Though sorrows and darkness encompass the tomb;  
 The Saviour has pass'd through its portal before thee,  
 And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave! we no longer behold thee,  
 Nor tread the rough paths of the world by thy side;  
 But the wide arms of mercy are spread to enfold thee,  
 And sinners may hope, since the sinless hath died.

Thou art gone to the grave! and its mansion forsaking,  
 Perchance thy weak spirit in doubt linger'd long;  
 But the sun-shine of Heav'n beamed bright on thy waking,  
 And the sound which thou heard'st was the seraphim's song.

Thou art gone to the grave! but 'twere vain to deplore thee,  
 When God was thy Ransom, thy Guardian, thy Guide;  
 He gave thee, he took thee, and he will restore thee,  
 And Death hath no sting, since the Saviour hath died.

REGINALD HEBER.

## THE PRAYER FOR THE HIGH COURT OF PARLIAMENT.

MR. EDITOR,—To the third edition of L' Estrange's "Alliance of Divine Offices," printed in 1699, are added, together with some other curious articles, one entitled, "Additions and Alterations made in the Litany and Prayers of the Church, by the command of his Majesty, (King Charles I.) particularly in the form for the Fast, (November 10, 1643,) for the averting of God's judgments, for the ceasing of the Rebellion, and restoring peace to the kingdom. And in the form for the Fast, on the 5th of February, 1664, and 15th of September, 1648, for a blessing upon the Treaties at Uxbridge and Newport."

Amongst these "Additions, &c." is "A Prayer for the High Court of Parliament," which is given, after the manner observed in the "Alliance," with the corresponding Prayer from our Liturgy, in parallel columns. It is not necessary for my present purpose to transcribe the latter, as your readers may readily turn to it. But the Prayer, as used by command of King Charles I. runs thus:—*"Most Gracious God, we humbly beseech thee as for this Kingdom in general, so especially for the High Court of Parliament, under our most Religious and Gracious King at this time assembled; that thou wouldst be pleased to bless and direct all their consultations to the preservation of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms. Lord, look upon the humility and devotion with which they are come into thy Courts: And they are come into thy house in assured confidence upon the merits and mercies of Christ (our blessed Saviour) that thou wilt not deny them the grace and favour which they beg of thee. Therefore, O Lord, bless them with all that wisdom, which thou knowest necessary to make the maturity of his Majesty's and their counsels, the happiness and blessing of this Commonwealth. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen."*

I trouble you, Sir, with this communication, in consequence of an Article in your Number for October last. And with reference to that Article, I would observe, first, that this extract may probably have been the ground of Archbishop Secker's statement, that the Prayer for the High Court of Parliament, which forms part of our present Liturgy, "was composed and originally used in the reign of a prince, acknowledged to be unfeignedly religious, King Charles the First:"—secondly, that the Archbishop's statement is, by this extract, unquestionably proved to be accurate, so far at least as it relates to the exordium of the Prayer, which was the particular part immediately under his Grace's consideration:—and, thirdly, that this extract affords an ample warrant for Bishop Mant's note, in his edition of the Book of Common Prayer, that "the first and last parts of this Prayer are taken from one with the same title, among the additions and alterations made in the Litany and Prayers of the Church, by the command of King Charles the First;"—whilst "the intermediate part appears to have been new at the Restoration."

With reference to the same Article, Sir, I would further observe,

that whilst Bishop Mant's note sustains the accuracy of Archbishop Secker, so far at least as relates to the particular part of the Prayer, with which his Grace was immediately concerned, it does not impeach the accuracy of Collis, who states, that "the Prayer was composed at the last review;"—the word "composed" being understood as denoting the complete arrangement of the Prayer in its present form: still less does it impeach the accuracy of Dr. Nicholls, who states that the present Prayer was added to our Liturgy by the two Houses of Convocation, and received the sanction of an Act of Parliament, in the reign of King Charles the Second. As to the authority of Bishop Burnet, who says that at that time "a Collect was drawn for the Parliament, in which a new epithet was added to the King's title," the readers of the foregoing extract from L'Estrange's book will have grounds for forming their own opinion, and thus deciding between the accuracy of Archbishop Secker and Bishop Burnet in asserting the epithet to have been originally added, the former to the title of the First, the latter to that of the Second, Charles.

I have the honour to be, Sir,  
Your very obedient Servant.

Nov. 13, 1826.

---

#### OBSERVATIONS ON ROSE'S COMMENCEMENT SERMON.

MR. EDITOR.—I have just read with great pleasure a Sermon preached before the University of Cambridge on last Commencement Sunday, by the Rev. Hugh James Rose, Vicar of Horsham. With Mr. Rose's general argument, and the prevailing tenor of his observations, I can find no fault; they deserve indeed unqualified praise: but from some parts of the reasoning, or rather of the representations on which that reasoning is grounded, I dissent altogether. The subject is one of great extent, and well deserves a more particular examination than your space will allow: but the following remarks will sufficiently explain the view I take of it.

Mr. Rose's main argument is this:—Man is a being destined for eternity; consequently all things which concern him only in reference to the present life are worthless compared with those which have a connexion with his eternal interests:—an argument in which it is needless to say I entirely coincide with him. Hence he proceeds to argue that those studies and pursuits which tend most, by their slow and gradual influence on the mind and habits, to improve the whole moral and intellectual being of man, and thereby have a connexion with his eternal interests, are those which are alone worthy the attention of a rational and immortal being,—to the exclusion of those which only tend to immediate utility and temporal advantages. Here again I am well disposed to agree: that is, allowing so much attention to be paid to these last as may be necessary for a man's discharging his duty, and maintaining himself in that sphere of life in which the divine providence has placed him.

In noticing the amazing extension of commercial enterprize in the present age, and the tendency which it generates to make men estimate

the advantages of knowledge chiefly or solely in proportion as it may forward these ends, the preacher observes, that this state of things is the more prevalent from the want of any strong counteracting principle; such as was afforded in former times from the spirit of chivalry, or elevated philosophy, or religious enthusiasm, using that term in a good sense: the last of these he considers equally wanting in the present age, with the two former. "Thus much at least," he says, "can hardly be denied, that although there is undoubtedly a bustling external activity prevalent in the world with respect to religious objects, there is not the same degree of spiritual and meditative religion which other ages have possessed:"—and will not allow that the state of public morals affords a fair criterion, since it is so liable to be influenced by prudential considerations. Now this is an opinion which seems to me unfounded.

Is it possible to judge of the prevalence of religious principles in any other way than by their visible effects? If the general tone of public opinion and public feeling,—if the appearance presented by our churches, as well as the assemblies of other sects and communities,—if the exertions of innumerable societies for diffusing in one way or another the blessings of religious instruction,—if the general regard paid to the furtherance of religious objects,—if the observances of domestic religion, and, so far as any man can presume to judge of them, the manifestations of religious principles in the conduct of individuals:—if all these are to be regarded as affording any indication of the real prevalence of religion among us, I maintain that the notion of its decay and decline—of anything like a general falling off or negligence in respect to it, in the present age as compared with others—is altogether unfounded. I am, on the contrary, persuaded, from every circumstance which can be regarded as capable of illustrating the question, that its supremacy is at least as powerfully upheld, and its influence as general and as efficient, as at any former period in its history.

Among the consequences which result from the pursuit of wealth, the most immediate is the propensity to measure every thing by the standard of present utility and gain. Hence, Mr. Rose is led to lament the decline of those species of intellectual pursuits, which have no immediate reference or application to the purposes of such utility, and which cannot be calculated upon as likely to answer in the way of speculation. He considers the facts as so positive, as to admit of no contradiction. "The country," he observes, "which once within a few years produced and gloried in a More, a Norris, a Cudworth, and a Stillingfleet, must blush to confess, that she can hardly name among all her sons, more than a single metaphysical or ethical student: that scholarship of the higher class possesses only a bare and dubious existence, that pure literature shares the same neglect, and that every department of intellectual research, which requires time and thought and patience, without offering a prospect of immediate advantage, is rejected with a vehemence of anger, and branded as visionary." P. 5.

In lamenting such a state of things, I most cordially agree with our author. It is, doubtless, a reproach to the boasted enlightenment of the age, that such should be the neglect in which the more pure and abstract

parts of literature and philosophy are held; but at the same time, though I cannot deny that such complaints may be made with a considerable share of truth, yet the very sweeping terms in which Mr. Rose has expressed himself as to the facts, appear to be more than the real state of the case can warrant. However, while he considers literature and metaphysics as thus neglected, he represents the physical sciences as universally cultivated and allowed to usurp an undue pre-eminence: and this, because, as he says, "the knowledge of the material universe tends most directly to add to the convenience and comforts of life, and to bestow immediate reward on those whose sagacity leads them to discovery themselves, or to profit by the discoveries of others." Now, as the branches of study here spoken of are obviously intended to embrace the whole range of physical science, I must beg leave to deny that the representation is a fair one; by far the larger part of these sciences, which are unquestionably cultivated with the greatest assiduity, have no reference whatever to the arts of life, and are as purely abstract, and cultivated with as little view to profit or mechanical utility, as any branches of ethics or classical literature could be.

The main point, however, on which I differ from Mr. Rose, is the question as to what particular studies and pursuits are or are not to be classed among those which tend to the general intellectual and moral improvement of man. He certainly allows some credit to mathematical studies in this respect; but, as to the whole range of enquiries concerning physical truth, he seems to condemn them altogether as wholly of a low mechanical nature, applying only to temporal utility and profit, and absolutely useless and worthless in reference to the improvement of an intellectual nature. Thus, in a passage of great beauty and excellence in other respects, in which he is holding up, as eminent examples of meditative philosophy and religious contemplation, those two singularly retired and laborious students, Henry More and Joseph Mede; he adds, "the man of science may scoff at their names and at their gross ignorance of all he knows; and doubtless, they are as much below his contempt as they are above it;—they could not arrange all the products of the material world in their scientific order,—they could not use the tools of the laboratory, nor the engines of the mechanist;—but who would lessen the dignity of man and of his intellect, by comparing their elevated views, their thoughtful hearts, their exquisite conceptions, their gentle desires, their christian peace, with the million facts, the hurry, the fever, and the impatience of the experimentalist and the discoverer?" P. 10.

I must say, I regret that a writer of Mr. Rose's ability and discrimination should adopt such a train of reflection; for I am persuaded, no man of real science, thoroughly imbued with that liberality which is its genuine fruit, would ever "scoff" at such excellent and amiable names as those mentioned. Again, it is surely incorrect to represent physical studies as if they consisted in nothing more than an expertness in handling the implements of the experimenter, and giving systematic names to natural objects: and as if they produced no other effect on the mind, than that of furnishing it with a catalogue of facts, and



hurrying it on from one mechanical invention to another, impelled only by the prospect of gain. Nothing can be a more mistaken estimate of their tendency.

If any thing were wanting further to convince us of the erroneous view which the Preacher has taken of the tendency of physical studies, we need only refer to the next page (11), where he expressly represents them as exercising no other faculty than the memory! He does, indeed, profess to put it as a question, and to put it with some degree of hesitation. But even waving it altogether, he asks, "whether the habits superinduced by this study, by the anxious search after novelty, by the feverish restlessness of discovery, by the constant rejection of present belief in favour of new views, and, above all, by the entire externality of the study, are desirable? Whether they are likely to lead to the patient meditation, and the calm undisturbed thought which alone can do justice to the faculties bestowed on man, and alone can lead to truth, and to that patient acquiescence in imperfect knowledge which in a state of faith, and of trial, must be required of an imperfect being?" &c.

This question is evidently put as if it must be answered in the negative, and as giving the author's view of what must be the effects of physical study. I would, however, unhesitatingly reply in the affirmative, and say, that if what is here insinuated against science were exactly reversed, it would present a far more correct picture of its real tendency.

With the exception of the few points to which I have adverted, I have read Mr. Rose's sermon with the greatest pleasure and satisfaction.

I remain, yours faithfully,

P.

---

#### GRACE AND NATURE.

GRACE should be ever quick and operative, make us conformable to our Head, walk worthy of our high calling, and as becometh godliness, as men that have learned and received Christ. How much unprofitableness and unspiritualness, distractions, formality, want of relish, failings, intermissions, deadness, uncomfortableness, do shew themselves!—How much flesh with spirit!—How much wantonness with grace!—How much of the world with the word!—How much of the week in the sabbath!—How much of the bag or barn in the temple!—How much superstition with the worship!—How much security with the fear!—How much vain-glory in the honour of God!—In one word, How much of myself, and therefore, how much of my sin, in all my services and duties which I perform!

BISHOP REYNOLDS.

---

## PRAYERS FOR FAST DAYS, &amp;c.

MR. EDITOR.—I am induced to hope that you will be willing to lend your aid, in assisting to rescue from unmerited obscurity a hitherto neglected mass of valuable sound doctrine which is to be found in the Forms of Prayer, issued by authority, from the Reformation to the present period, on various occasions, such as Days of Fasting and Thanksgiving, appointed to be kept in times of peace and war, dearth and plenty, plague and pestilence, &c. &c. &c., two copies of which are sent by the bishops, through their registrars and apparitors, to every parish in the kingdom, and many thousands of which are now lying in mouldering and moth-eaten heaps, in church chests, episcopal libraries, and in the possession of ecclesiastical officers, such as deputy registrars, apparitors, &c. in every corner of the land, unknown and unnoticed by many, and too little thought of by all, although they have an authority second only to our Common Prayer-book, and were the pious and orthodox compositions of the Cranmers, the Parkers, the Whitgifts, the Sancrofts, the Tillotsons, and the Seekers of our Church; and have been the channels of a nation's prayers and praises.

For now about twelve years I have been employed, at intervals, in collecting, with a view to their publication, these precious relics, at some expense, and at no small share of labour and anxiety. To the liberality of several individuals I am indebted for access to libraries, transcripts of forms, lists of dates, the loan of volumes, and the *gift* of almost all that I possess; but, above all, to my clerical brethren, with whose permission I have "robbed" their "churches," to fill up the various deficiencies in my list. But notwithstanding all the facilities afforded me, and contributions made, my series is yet incomplete; and in the hope that this appeal will meet the eye, and gain the approbation of many of your readers, both clerical and lay, who may have any of such forms in their possession; and to the end that such persons may be enabled, if disposed, to patronize and further my design, I subjoin a list of the years in which those forms which I have *not* yet obtained were composed and used, omitting, for obvious reasons, those forms now in my possession. It matters not how mutilated or obliterated they be: some experience in decyphering will render them valuable, whatever be their condition. I presume I need not add, that where they are not valued, or where the possessors have duplicates, the *gift* of the originals, or literal copies, will be much more acceptable than the loan, inasmuch as it obviates the errors attending transcription; while, at the same time, I pledge myself, in all cases where desired, to return them to the same places\* whence they may be sent to me, as soon as they shall have been transcribed, provided the forms be marked, or the name and address of the lender be given.

---

\* Parcels containing few or many of such Forms of Prayers, directed to the Rev. Dr. Niblock, Hitchen, Herts, may be left at, or sent to, and will once a month be forwarded by Rivingtons, St. Paul's Church Yard; Simpkin, Stationers' Court; Seeleys, Fleet Street; Hatchards, Piccadilly; and Baldwin, Paternoster Row. To save expense, a friend going to London may leave them at, or send them to, any of these places.

The Forms which I have ascertained to have been issued, and which I am in want of, are as follow:—

- |  |   |
|--|---|
| <p>I.</p> <p>Any Forms before 1661.</p> <p>II.</p> <p>1661. April 23.</p> <p>1662. Jan. 30, Oct. 23.</p> <p>1663. Aug. 14, Nov. 10.</p> <p>1678. Nov. 13.</p> <p>1685. Feb. 4, Feb. 6, Apr. 23, May 29.</p> <p>1686. May 29, Sep. 12.</p> <p>1688. Jan. 31, Feb. 14, Apr. 11, Oct. 23, Nov. 5.</p> <p>1689. Invasion. For the Prince of Orange, translated from the French.</p> <p>1690. May 6, Sep. 12. For King James. For the Jacobites. For averting God's Judgments.</p> <p>1691. Mar. 28, Apr. 29, May 27, Oct. 17. till General Thanksgiving.</p> <p>1692. Mar. 9, May 19, May 26, Oct. 7. Victory of Fleet: till further orders: till General Thanksgiving.</p> <p>1693. June 3, June 6, Aug. 6.</p> <p>1694. Aug. 29, Oct. 18. King's Arrival.</p> <p>1695. Apr. 30, Oct. 11, Dec. 11.</p> <p>1696. Sep. 2, Sep. 28. Till King's Return.</p> <p>1697. Oct. 9. For King Absent.</p> <p>1699. Mar. 12.</p> <p>1700. Feb. 28. Convocation.</p> <p>1701. Nov. 12.</p> | <p>1702. Apr. 11, April 23, Nov. 12. By Bishop of Exeter.</p> <p>1703.. Jan. 12, Mar. 8, Dec. 3. For Blareguies.</p> <p>1704. King William's Prayers.</p> <p>1705. Mar. 8, May 19.</p> <p>1706. May 19.</p> <p>1708. Successes.</p> <p>1709. Sep. 3. Blessing on Arms.</p> <p>1710. Sep. 17.</p> <p>1714. Oct. 20. Convocation.</p> <p>1715. Oct. 4.</p> <p>1720. Mar. 28, Nov. 7, Nov. 12, Dec. 16. Plague.</p> <p>1723. Apr. 25, Aug. 28.</p> <p>1728. June 11, Nov. 5.</p> <p>1740. Feb. 4.</p> <p>1741. Nov. 25. Convocation.</p> <p>1742. Nov. 10.</p> <p>1744. Jan. 9, Apr. 11.</p> <p>1745. Rebellion.</p> <p>1746. Jan. 7, Oct. 9.</p> <p>1747. Feb. 17. Convocation.</p> <p>1749. Earthquake.</p> <p>1758. Feb. 17, July 2.</p> <p>1759. Feb. 16.</p> <p>1761. Sep. 22, Oct. 25.</p> <p>1762. Mar. 12.</p> <p>1763. Aug. 21.</p> <p>1767. Nov. 8.</p> <p>1772. Thanksgiving extraordinary.</p> |
|--|---|

I am Sir, yours very truly,  
J. W. NIBLOCK.

# THE PROTESTANT WALDENSIAN CHURCHES.

MR. EDITOR.—At a time when the Catholic question is agitated with so much violence, it will not be thought unseasonable to compare the mild tone of expostulation, in which Protestant subjects of Roman Catholic sovereigns have asserted their claims to *toleration*, with the arrogant and menacing language which the Romanists of this kingdom hold, when they urge their pretensions to *power*. The comparison, if thoroughly pursued, might enable an indifferent observer to judge whether the Roman Catholic or the Protestant Churches are most productive of those fruits of the spirit, "*love, peace, long-suffering, gentleness, and meekness.*" To assist the inquiry, I beg you will have the kindness to give insertion to the following literal translation of a pastoral Charge, addressed to his little community by the late Moderator of the Waldensian Church, Rodolphe Peyrani, in the year 1818—a crisis when the Vaudois of Piedmont had reason to be under alarming apprehensions, lest persecution should be renewed against them.

I am further induced to send you an English copy of this pastoral letter, under the hope that the powerful reasoning which it contains, and the true spirit of the gospel of peace which it breathes, may

excite in you and your readers a strong desire to know something more of the volume from which I have taken it, viz. "An Historical Defence of the Waldenses, or Vaudois, Inhabitants of the Valleys of Piedmont, by Jean Rodolphe Peyrani, late Pastor of Pomaret, and Moderator of the Waldensian Church: with an Introduction and Appendixes, by the Rev. Thomas Sims, M. A."

The Editor has benevolently published it at his own expense, for the benefit of the destitute family of the late Moderator; and I may safely add, that you will be promoting the cause both of charity and truth, by aiding the circulation of a volume, which contains a most able and temperate exposition of Protestantism.

Your most obedient Servant,

G.

Nov. 16, 1826.

PEYRANI, Moderator,

To the Clergy and Heads of Families of the Waldensian Churches of the Valleys.

Dear and well-beloved Brethren in Jesus Christ.

The pastoral letter which the most illustrious and Right Reverend Bishop of Pignerol has addressed to the curés and their parishioners (in which, addressing himself to us, he reproaches us with having inflicted a wound upon our parent, by our separation from the Romish Church), having given rise to the fears with which some of you are agitated, and having (without doubt contrary to the intention of that prelate) excited a kind of exultation in the minds of the Catholics who reside amongst us, who have flattered themselves that this pastoral letter was the prelude to violent measures about to be employed, to force us to re-enter the pale of a Church, which has at all times exerted every means to compel us to embrace her opinions, I have thought it my duty to quiet those fears which have thus troubled you.

I place my reliance on the equity, the justice, the moderation, and the wisdom of his Majesty our Sovereign, which are too well known to me, to leave the least doubt of his truly paternal intentions towards us; and I am convinced that, supposing there were any amongst the clergy of his dominions who would advise him to adopt violent measures against us, he would not listen to them, but would reject them at once.

But let us suppose for a moment, my Brethren, that which I consider as improbable, that they endeavoured to compel us to act contrary to our conscience and our tenets; you are too well instructed not to know, that we must be faithful to God and his truth, even unto death, and persevere to the end in the midst of the severest trials and persecutions. As to the claims of civil society, *they* cannot be accused of disturbing its peace, who, without acting contrary to its laws, devote themselves to the faithful service of God alone in their religious worship: its disturbers are they who wish to constrain others to follow them in the worship they render to created beings. Whatever obedience may be owing to sovereigns *according to* the word of God, none is owing to them contrary to its commands; otherwise it would never be said that we must obey God rather than man, and there would be no exhortation to suffer for the name of Jesus Christ, or to be faithful unto death.

A man can never be deemed a rebel to an earthly prince, for refusing to yield to him his conscience, which he does not derive from him, and contrary to the dictates of which, he can undertake nothing without opposing himself to the commands of God, and arrogating to himself that which does not belong to him: provided that while he refuses to disobey God, he consents to suffer the punishment which the prince imposes. *For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully, if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.* We must be subject to princes, not only from fear of their wrath, but for conscience sake,

because God, to whom our conscience ought always to be submitted, has ordained their authority, and commanded every one to obey them, declaring that they are *his* ministers. But we must not so submit our conscience to them, as to do by their command that which is contrary to the will of God. To be subject for conscience sake, is to obey princes, because we know that God wills it, and has commanded it: and as we do it to obey God, we must no longer do it when they command us to disobey Him, for the love of whom we obey them.

Dear and well-beloved Brethren, if we were called upon to suffer for our faith, I should not hesitate to tell you my sentiments on what we ought to think and to say, concerning that which we should be called upon to suffer, and the authors of our sufferings. First, I am of opinion that it would be useless to enter upon political discussions, as to the treatment they might inflict. It is the spirit of the present age, more than any other, to ridicule those miserable sufferers who take upon themselves to instruct sovereigns on the subject of their own interests. We should have a right to complain, and as we should not have merited the evils which we should endure, by any transgression against those who would cause them, we should be obliged to do so, and to declare our innocence, in order that posterity might not think that we had suffered justly at the hands of men whom we had injured. I cannot believe that any prince will take umbrage at our saying, that whatever a sovereign's power and authority may be, justice and equity, which ought to guide his conduct, will not permit him to withdraw those privileges which he has granted to his subjects, when they have done nothing to render themselves unworthy of them; nor to ill-treat them for persevering in a religion which his predecessors and himself, by the most solemn edicts, have allowed them publicly to profess and exercise.

I am of opinion also, that I ought, for the interest of truth, and the safety of your souls, to draw your attention to the imperious spirit of the clergy of the Church of Rome, whose aim is to obtain universal domination, and to hold all men in a blind obedience, which God himself has never exacted. There are no expedients which they do not employ to further their designs; they make it their especial study to render every thing subservient to their authority; and they spare nothing to engage princes to employ all their power to advance *their* interests, and to avenge *their* cause. They have but just escaped a shipwreck, which was near overwhelming them, and yet they appear to be insensible to any danger. They seem to brave alike their enemies and friends, and to declaim against those to whom they owe their re-establishment, and the tranquillity which they enjoy. Let them enjoy their imaginary triumph quietly, for I predict that their triumph will be of short duration, unless they know how to moderate their pretensions. They are now cherishing in their own bosom causes for fresh degradation, and I see the hour approaching.

Notwithstanding, let us not forget what we owe to ourselves, and to the honour of our profession. If we were called upon to assert our innocence, and protest against the iniquity of their treatment, we must take care not to be so engrossed with the idea of the injustice of man, as to forget the justice of God, nor to occupy ourselves so much with the ills we may endure, as to be unmindful of the sins which we have committed, and for which we may justly have merited all that we may suffer. The true sentiment that it is God who punishes us according as we have deserved, would make us kiss the rod which he uses to chasten us. You know, my well-beloved Brethren, that there is nothing which the Gospel (that is the glad tidings of the grace of God and the remission of our sins) forbids so expressly as the feelings of revenge. "*Love,*" says Jesus Christ, "*your enemies, bless them that curse you, do good to those who hate you, pray for them who persecute you, that you may be the children of your Father which is in heaven.*" "*Bless,*" says St. Paul, "*those who persecute you.*" "*Render not evil for evil,*" says St. Peter, "*nor railing for railing, but contrariwise blessing, knowing that you are thereunto called, that ye should inherit blessings.*" This, then, is an indispensable duty, without which it is impossible to please God. If we are not sufficiently regenerated to follow implicitly

these maxims of the Gospel, we must acknowledge that our minds are not disposed to submit to the will of God, and to obey his commandments; we ought to confess that we have uttered falsehoods in our prayers and at the Holy Communion, when we have said that we consecrate ourselves to his service, to obey him as children obey their parents. A Christian who has faith, and all other virtues, still gives no proof of his loving God above everything if he is not patient in afflictions: this is why St. James says, "*Count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience; but let patience have her perfect work, that ye may be perfect, wanting nothing.*" It is accomplished by charity; and to have charity is to love God with all our heart. Are you persuaded, my beloved Brethren, that it is by these tribulations God conducts men to his kingdom of glory? If you do not believe it, you will not suffer them; but if you believe it, you will suffer them with joy, and in the sentiment of charity, loving and pitying those who are the cause of your sufferings, on account of the misfortune they draw on themselves by their injustice and cruelty.

Above all, my Brethren, I wish you to be fully impressed with this sentiment, that when we are speaking of the authorities established by God over the people, we are not to allow our resentment to extend so far as to induce us to blaspheme against these dignities; that is to say, when speaking of them, to hold injurious, violent, or contemptuous language. In thus addressing you, I am only acting in conformity to that which the word of God prescribes; and you are my witnesses, as well as thousands in other communities, that I have severely reprimanded (even in times when there was some danger in expressing such sentiments) the language which many persons allowed themselves to hold on the subject of authorities. I repeat, then, that it is a respect which we owe to the order of God who has established kings, that we impose restraint on our very thoughts when we find they are rising against them: "*Curse not the king, no, not in thy thought,*" says the Holy Spirit. It is also our duty to let our moderation be known unto all men, and to testify great respect for the authorities God makes use of to afflict us. The Holy Scriptures, speaking of powers, tell us of three maxims, which it is necessary to keep always before our eyes, if we wish to regulate well our thoughts, words, and actions. The first is, that "*The powers that be are ordained of God,*" (Rom. xiii. 1); the second, "*that the king's heart is in the hand of the Lord; as the rivers of water he turneth them whithersoever he will,*" (Prov. xxi. 1); this signifies, (if I mistake not) that kings have their own natural impulses and propensities as streams of water, but that as men can dispose the course of the streams and regulate them at pleasure, so God makes use of the propensities and inclinations of kings to apply them to the actions, and upon the subjects which he judges expedient, "*so that they do nothing but that which the hand and counsel of God have determined before to be done,*" (Acts iv. 28.) The third is, that the prince is the servant of God, who, in all that he does, is employed for that purpose, as was Nebuchadnezzar in all that he did against Judah and Jerusalem, against Tyre and Egypt.

If then the king, under whose dominion we live, caused our temples to be demolished, prohibited the exercise of our religion, commanded our houses to be pillaged, &c. in order to compel us to obey him by becoming unfaithful to God, we ought to consider him as an instrument employed by God for the punishment of those who have dared to call themselves the children of God whilst they are living like the children of this world, and to profess the true religion whilst they are plunging themselves into the filth of this world.

Let us not fix our eyes on the faults of others, nor consider our evils as injuries done to us; for whilst we so think, we shall not profit by the chastisement of God; nor should we look upon ourselves as objects of pity, without endeavouring to correct those sins which are the true cause of all our sufferings. If, however, whilst we confess, in the midst of our sorrows, that God is just, and that we have well merited all these sufferings, we may not be able to restrain ourselves from feeling our innocence as regards a king to whom we have never given cause for ill-treating us, our duty will be to complain of it.



We should charge our sins with being the cause of God's abandoning a prince (otherwise so equitable, just, and merciful) to the impulses of his own heart, and who has permitted the great qualities with which our prince is adorned, to be tarnished by actions which are unworthy of him. We ought to lament on his account, and fervently to implore God to pardon him an offence which was necessary for us. We ought to beg that his eyes may be opened to see the hand which urges him. We should pray also that a salutary repentance may be vouchsafed to him, to us, and all his people.

This, my beloved Brethren, is the true disposition which we ought to cherish towards a king under whose sceptre we were born, whose power is ordained of God, and who is to be pitied for being thus abandoned to counsels which have induced him to issue edicts which those of his subjects who are children of God will be forced to disobey, in order that they may hold fast their obedience to their Heavenly Father.

PEYRANI,

Pastor and Moderator.

---

#### ON THE CONVERSION OF ST. PAUL.

MR. EDITOR.—I observe that in your number for October, a correspondent signing himself Laicus, has made some remarks on an essay contained in two former numbers, on the Conversion of Saint Paul, with the signature "O." These remarks, I regret to observe, do not display altogether that spirit of courtesy which has happily become usual in the controversies of the present day.

Your correspondent "O" has, I conceive, satisfactorily made out the following points:—

1. That neither in the general religious character of St. Paul, before his conversion, nor in his persecution of the Church, can any particular degree of *actual moral guilt* be charged upon him.

2. That as to his conversion, as very little *actual* change in his *moral* character was required, so the main or sole change was one in his *religious principles*; considered, 1st, as to the knowledge of the truth, and 2dly, as to the influential effects of that knowledge:—his moral and practical character remaining in effect nearly the same as before, but now grounded upon a true faith, influenced by a regenerated spirit, and his endeavours directed to higher and better ends.

And the conclusion which is drawn is simply this;—that as his case was not that of the conversion of a *flagrant* *ACTUAL* offender, so it cannot be brought forward as affording unqualified hopes of mercy to *abandoned sinners*. And further, that to hold out such hopes, is, upon general grounds, highly improper in christian ministers.

Such, I apprehend, is a fair synopsis of the doctrine contained in "O's" paper; and I confess I can see in it nothing to call forth such observations as those of Laicus. Where has "O" asserted that St. Paul was not under the influence of *original sin*; or that he had not need of spiritual regeneration, or of becoming a new creature in Christ? As to works before justification, which our article asserts are not pleasing to God, but have rather the nature of sin, I only ask where has "O" asserted that the moral goodness of St. Paul before his conversion had anything to do with his *justification*? He, indeed, speaks of the degree of mercy shewn, being proportionate to the degree of guilt:—and who will deny that that act of mercy which, together with

the deliverance from the effects of *original* sin, grants a deliverance from a heavy load of *actual* sin also, is greater than that which grants only, or chiefly, the former?

Laicus can hardly be forgiven for representing "O's" remark that "St. Paul's sincerity rendered it natural and consistent that he should be selected to the office of an Apostle," *by omitting the latter part of the sentence*, as if it was intended to apply to the *general* manifestation of divine mercy towards him.

And when "O" maintains that "we may hence learn that mercy is not arbitrarily vouchsafed, nor without regard to the capacity for mercy shewn by the recipient," his meaning, if Laicus would but have sought it from the context, is clearly, that abandoned sinners are not hence to expect "an arbitrary violence to be exerted for their conversion,"—"a conclusion not to be drawn from this precedent, because the repentance, of which St. Paul had need, was utterly different in extent and nature from that required of presumptuous and flagrant sinners." A view of the subject which is entirely unconnected with any question about merit of congruity:—and which simply exhibits the conversion of St. Paul as a *peculiar case*; and one which will not, except in a few of its most general features, apply to any ordinary case of conversion.

This is a subject on which much more might be said: but I will not trespass further on your valuable pages at present,

And remain your constant reader,

P.

---

## MONTHLY REGISTER.

---

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE have received the Reports of the AYLESBURY, STORRINGTON, and DEANERY OF ACKLEY District Committees.

"The Society for Promoting Christian Knowledge presents its powerful claims to the members of the United Church of England and Ireland, on the consideration that it had the high honour of setting the example of benevolent exertions in various departments.

"It was the *first* Institution which distributed the Holy Bible; circulated the Common Prayer-Book; and dispersed religious Tracts for the instruction of the poor.

"It was the *first* Society in Great Britain, which awakened the sympathies of Christians to send forth Missionaries to preach the Gospel to the heathen.

"It was the *first* Society which took compassion on the rising gene-

ration, and patronized the education of the poor, at a period when ignorance, bigotry, and popular prejudice opposed the undertaking.—It has also ultimately been the means of extending opportunities of instruction to the whole population of England, and the British dominions, by means of that important establishment, the National School.

"In the admirable words of a learned Prelate, in supporting so beneficial an Institution, 'We may apply to our humbler labours, what St. Paul said of his own, and those of Apollos, We are planting; we are watering; and we trust that God, in his good time, will give the increase.'—*Extract from Aylesbury Report.*

"Since the Storrington District Committee presented its last Report to its Subscribers, a change has been made in the management of its concerns, which it is material to notice,

as it has apparently affected the amount of the circulation of books in a considerable degree. It was stated, at the close of last year's Report, that it was the intention of the Committee to hold an annual meeting at Horsham and Worthing alternately on the first Tuesday after Midsummer; and by permission of the respective ministers, to attend public worship, and have a Sermon preached on the occasion.—The first of these annual meetings was held this year on the appointed day at Horsham, when an excellent Sermon was preached by the Rev. Dr. Holland, to whom the Committee is deeply indebted for his services.

"The cause, which is undertaken in humble but ardent zeal for the service of God, and in the fervent wish of extending the blessings of the religion of Jesus Christ, will never fail. He who has commanded us to 'sow beside all waters,' will not let the seed wither and perish, but will cherish it by his gracious help and influence; and will give to the labours of them who are 'workmen together with him,' that without which all human labours and efforts must be vain, His support and His blessing."—*Extract from Storrington Report.*

"The Committee have great satisfaction in announcing to the members of the Society, that the distribution of Bibles and Testaments, during the past year, has exceeded that of any former year by 165; of Tracts by 1535; and that two new Parochial Lending Libraries have been added, and three Parochial Collections received, for the benefit of the respective parishes in which such collections were made.

"The County Anniversary continues to afford increasing satisfaction to the friends of pure and undefiled religion.

"On the ensuing Anniversary, his

Grace the Duke of Rutland, as Patron of the County Institution, has consented to preside; the Rev. R. Gutch, Rector of Seagrave, is appointed Clerical Steward; and the Rev. Jemson Davies, Vicar of Evington, the Preacher.

"The Committee having received a letter from the Parent Society, during the past year, containing new regulations affecting District Committees, think it necessary to apprise its members, and the public in general, of its leading provisions;—which are, First, that all thirds on Parochial Collections and District Subscriptions are waved;—Secondly, that in case of District Subscribers *only*, and Parochial Collections, the *difference* between the *cost prices* and the *reduced prices* of the Society, for any books had on either of these accounts, is to be made up by the several committees.

"The Committee cannot conclude this their Eighth Annual Report, without congratulating the well-wishers to their object, on the increased success of their endeavours in disseminating the word of God, together with the formularies of the Established Church and tracts agreeable to its doctrines and articles, among their poorer brethren at home; neither can they refrain from making known to the members of this Society, the *avidity* with which their publications, particularly *Bibles*, are received.

"Finally, the Committee solicit the continued aid of the laity to this Society, being fully assured that its cause will thereby be better promoted, the knowledge of its objects more largely extended, and its fruits more effectually exhibited in the religious and moral improvement of the people. Thus, with the assistance of Almighty God may our cause prosper, and ourselves be enabled to bring '*many Sons unto Glory*.'"—*Extract from Deanery of Ackley Report.*

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### REPORT FOR 1825.

WE have learned that our observations on this Report, in our last two Numbers, have given great offence to many individuals, whom we unfeign-

edly respect. We trust that animadversions upon our labours, proceeding from what quarter they may, will ever lead us to reconsider circumspectly and most anxiously the grounds upon which

we have acted; and we are sure that the expostulations which we have in this instance received, have not been received in an indifferent or contemptuous mood. But, although the advice of those in whose principles we confide, will ever be most respectfully and gratefully accepted: yet, when conscious of the rectitude of our intentions, and convinced of the accuracy of our remarks, we will bow to no authority, but the authority of our own deliberate convictions.

Knowing, however, the right feeling and sound judgment of many of those who have addressed us, we do not deny that their opinion is probably entertained by many of our readers. We therefore shall not hesitate to state the objections which have been made to our observations upon this Report, and add a few remarks, which, we we trust, will be our vindication in the opinion of those whom we love and honour.

We must premise that no one has asserted that our animadversions are groundless; or, in the guarded language of an opponent, "that there are no blemishes in the Report, such as hurt a critical eye, and offend a nice judgment;—that the great expense of printing is unworthy consideration;—that no amendment might be made in stating the expenditure, or that there are no errors which call for correction."

But the objections to our article are twofold. 1. That there is a flippancy in our style, "which has the appearance of *ill-nature*;" and that we have indulged a spirit of ridicule, "a weapon (we are reminded) which none but enemies wield."

2. That our animadversions were impolitic; "that they are likely to create a prejudice against the Society in the minds of strangers; and whilst the Society is endeavouring to reveal her existence to those numerous members of the clergy as well as of the laity, to whom she is now entirely unknown, the fact of the Christian Remembrancer having proclaimed her demerits, will be considered by her opponents a proof of inefficiency, and by lukewarm friends, an excuse for declining exertion in her behalf."

We have now stated the objections

which have come to our knowledge fully and fairly.

Assuming the truth of the first complaint, be it observed, that *not the venerable Society*, but the labours of the persons who compiled the Report, are the objects of our *ill-nature* and *ridicule*. Now it must be granted, that they who offend, after warning given, are worthy of very different treatment from those who commit their first error. In our notice of the Report last year (vol. vii. p. 659), we hinted, most respectfully and kindly, that we were sorry to observe that the facts in the Report were not set forth in the most interesting manner. And yet this gave considerable offence; we heard it designated as the remark "*of some ill-natured person*." When, then, we perceived, in the Report just published, "the same careless, slovenly, and incorrect hand, the same unnecessary repetitions, the same important omissions," (p. 620 ante), we were determined to expose the errors which were thus shamelessly repeated, and to show that our *ill-nature* was not without excuse. And if it be said there is an appearance of ridicule, we reply, it is caused by those very facts and paragraphs we have selected from the labours of the Secretaries; *they* are the authors of the ridicule. We know they say, that many things to which we object they allow to be wrong, but that they are bound by the practice of their predecessors. *Via trita est tutissima*, is a maxim to which we are well disposed to assent, but still we are inclined occasionally to survey the "old paths," to see whether they may not be improved; and surely the excuse of the worthy Secretaries is the best defence that could be urged for our interference. We are bound by no precedent to conceal errors, which we are convinced need only to be pointed out that they may be corrected. We do not, however, allow that these gentlemen deserve much credit for their excuse. What should we think of a steward, who went on, year after year, mismanaging and misapplying his master's property, merely because his predecessors had done the same; without once shewing his master the errors of the system?

But, secondly, as to the *impolicy* of our animadversions.

We should, indeed, deeply lament if any thing has escaped us which may injure the venerable Society. We will not now express our warm attachment to its interests, but will content ourselves with referring to the very articles in our numbers for October and November last, which have been so severely animadverted upon. From them we are willing that our sentiments on this point should be gathered. Lukewarm, indeed, must he be who is deterred by our remarks from giving the Society his support. We have not proclaimed the demerits of the Society, for we know of none to proclaim. Nay, we have stated, over and over again, that with the general proceedings of the Society we have no cause to quarrel. But we have proclaimed, and we will proclaim it again, that there are abuses connected with the compilation of the Report; and we suspect that the continuance of such abuses is more detrimental to the good cause than any evils which may result from the exposition of them. "We," as we observed in January last (p. 44), "are fully persuaded that the more the proceedings of the Society are discussed, the more popular it will become; its merits are of that superior order, its labours have been productive of so much substantial good, its objects are so intimately connected with the propagation of Christianity under the purest form, that the more it is known the more it will be beloved." And surely whilst the Society is endeavouring to reveal herself to those to whom she is at present unknown, her 'Report' should be as good and perfect, in every respect, as the care and wisdom of her friends can provide.

Pursuant to our intimation in our last number, we now gladly proceed to lay before our readers some observations on the details contained in the Report.

**NEWFOUNDLAND MISSION.**—**NEWFOUNDLAND SCHOOL SOCIETY.**—We commence our observations, by reminding our readers that the island of Newfoundland is as large as England, and in shape not very dissimilar; that it was first discovered by Sebastian Cabot, in 1497; and that in 1609 the

first English colony was planted in Conception Bay. The interior is reported to be rocky, barren, and uninhabited; but so entirely do its inhabitants, now said to amount to 90,000, appear to be engrossed in attending to the business connected with the fisheries on the coast, that no information respecting the interior of the country can be obtained, and the official map presents a mere outline of the coast, its harbours and soundings, of which, however, a considerable portion on the N. E. from Cape Bonavista to White Cape, has not yet been surveyed. The island forms a part of the diocese of Nova Scotia, and has lately been constituted an archdeaconry, an office now held by Mr. Coster, a clergyman, in whom piety, and zeal, and prudence, appear to be combined in no ordinary proportions; and to whom the Society for the Propagation of the Gospel is justified in confiding the guardianship of her missions in the island, in the full assurance that that confidence stimulates the possessor of it even to still greater exertions.

The Report of the Society does not record the period at which the mission to Newfoundland was first commenced; but, in a Geographical Dictionary, by Brice, published in 1759, this interesting statement concludes the article Newfoundland: "They had no clergyman among them till lately, which I have heard more than one poor wretch lament upon the gallows; but now the Society for Propagating the Gospel send a missionary, who usually resides at Bonavista, but is a kind of itinerant preacher, visiting Trinity, &c." At what periods since 1750 the Society has increased the number of missionaries, it were needless to enquire, but the present Report states the number to be seven, including the Archdeacon. The salaries paid to these clergymen amount to 1750*l.* per annum, and besides these regularly ordained ministers of the gospel, the Society enrolls amongst the number of those whom she employs to preserve the light of truth amongst the people, no less than twenty-four catechists and schoolmasters, at an annual charge of 325*l.*; so that on this island alone, the annual bounty of the Society, exclusive of grants for building

churches, &c., exceeds two thousand pounds.

The part of Newfoundland chiefly inhabited, and now occupied by the Society's missionaries, extends from the little island of Twillingate on the N. E. to Great St. Lawrence on the S.; a distance in circuit, exclusive of very deep creeks and bays, of not less than 300 leagues.

The missionaries are situated, in some instances, at great distances from each other, and, therefore, deprived of mutual support. This is remarkably the case with the missionary at Twillingate, whose distance from the Archdeacon Coster, at Bonavista, is not less than 100 leagues; and even where, on inspection of the map, it might appear otherwise, yet it should be remembered, that communication is almost impossible where intercourse is to be effected either by long journeys of 50 or 100 miles on foot, over a rugged country, or by encountering, in open boats, the perils of a stormy sea and rocky coast.

The letters of Archdeacon Coster (in the Report) give a most interesting description of his labours at Bonavista. His church, which holds near five hundred persons, is always filled in the afternoon, and he has near fifty communicants. Mr. Coster tells the story of his labours in a modest and unobtrusive manner. Of his visits to Bird Island Cove, performed by walking between five and six miles over a very rugged road, he simply says, that they have been many; and his whole desire in his report appears to be that of avoiding exaggerating his success, whilst in the improved manners of his people, in their patience under the greatest privations, and in their mutual charity towards each other, he discerns, as himself expresses it, "ground to hope, that as a considerable external change has been wrought, the hearts of many of his congregation have been touched." His report is thus concluded: "Exactly twelve months have elapsed since I commenced my residence, and nothing has occurred materially to discourage [me.] I have lived peaceably and on friendly terms with all sorts of persons, even those who are not members of my congregation. Had

the mission been established at a period a little earlier, the Protestant population might have been all of one mind in religion. Even now the effect of its establishment on its present respectable footing has been the banishment, I trust for ever, of all that deplorable contention and strife of parties which lately prevailed, and the happy substitution of harmony and peace, unattended by any relaxation of principle or compromise of truth." How admirably does he here manifest that charity which beareth all things, with warm devotion to the principles and discipline of our venerable Church!

But the labours of the Archdeacon, in the year 1825, were not confined to his own charge—Bonavista. The Report contains also a copy of his account of a visit to three of the missions of the Society, at Trinity Bay, Harbour Grace, and St. John's, addressed to the Bishop of Nova Scotia. This Report is as conspicuous for its interesting account of the state of those missions, as it is for its candour; and upon which we may observe generally, that we esteem it one of the highest, and, in these days, most rare merits of the Report of the Society for the Propagation of the Gospel, that it is entirely free from all appearance of being made up for a particular purpose, or with the view of exciting some particular feeling.

It indeed well becomes a Society, whose object is unquestionable, to present its details to the public in that simplicity which is the genuine garb of truth; but it is a question deserving of consideration, whether the compilers of its Report, without departing from this simplicity, might not occasionally intersperse the narrative with observations, directing the reader's attention to the more interesting parts; and whether, moreover, without stooping to arts beneath its character, they might not conciliate the spirit of the age, by adopting a tone of expression more in harmony with the zealous and animating exertions which they have to communicate. It appears clear that the public feeling is depressed by the official dryness of the phraseology employed; and while we should be the first to reprobate an evident manage-



ment of every statement for the production of effect, which is extremely disgusting, we deem it but common justice to the great cause which our venerable chartered Society so efficiently prosecutes, that a little more of affection for it, and devotedness to it, should warm its representations; that its tale should be advocated as well as told, and should convey, together with the evidence of its strong claim upon public benevolence, an appeal to that predominating principle in British bosoms, and an urgent call upon it to take a more correct estimate of the Society's pretensions, and to afford more adequate supplies.

But to return from this digression. The Archdeacon reports well of the conduct of the clergymen employed at the three missions above-mentioned; and we think we discern a still stronger proof of the merits of those missionaries, in the fact related by the Archdeacon in his report, "that in the extensive districts of Conception Bay, Trinity Bay, and Bonavista Bay (a coast of some hundred miles in length), new churches and school-houses are continually springing up." The three out-harbours near St. John's, Petty Harbour, Torbay, and Portugal Cove, have now for some time been placed under the care of a clergyman, whose charge it is to visit those places as often as opportunity will permit. At Petty Harbour and Torbay, churches have been erected; but at Portugal Cove, the only building fit for divine worship, is one which the Church shares in common with the Dissenters. At the former place, the Church is so crowded, that it is considered necessary to enlarge the building a second time. To the arduous nature of the labours of Mr. Langhorne in this mission, the Archdeacon does not advert in the present Report; but in referring to one of a former year, and to p. 59 of that now before us, we find that Mr. L. is compelled to walk ten miles to Petty Harbour; that to the Bay of Bulls, his walk is twenty-seven miles; and though Portugal Cove is only ten miles from St. John's, it is an arduous journey even on horseback. We have thought it worth while to mention these circumstances, in the hope that the labours of the missionaries of the

venerable Society may be duly appreciated, and that we may at last open the eyes of those who advocate the cause of missions, to discern that perils by sea and perils by land are not the portion only of missionaries to the Heathen, but they are encountered almost daily by those who are sent to preach the gospel to our own brethren in Colonies, comparatively speaking, near to our own shores.

We shall defer Mr. Coster's account of the state of the schools in the Island, till we have noticed the report of Mr. Blackman, the Society's Missionary at Ferryland,—a place twenty-two or more leagues south of St. John's.

In compliance with orders from the Board, Mr. Blackman visited, during the months of July and August, 1825, the coast and islands of Placentia Bay. Of the nature of this voyage, it is impossible for any one to form an idea without having before him the map of the Coast. In Placentia Bay, he calculates the number of Protestants at 2000; but so scattered are they, that it is difficult to collect a large congregation in any one place: 300 was the greatest number that he collected during his journey;—a journey performed in boats, creeping from harbour to harbour, along a rocky and indented coast, and often in tempestuous weather. It is difficult to measure distances of journeys thus performed, even on a map: but we should estimate Mr. Blackman's voyage at not less than 5 or 600 miles.

Mr. B. speaks in several places of the satisfaction with which he contemplated his labours. The kindness and hospitality of every person under whose roof he sojourned, their readiness in forwarding his views, and their exertions in every way they thought most conducive to the more easy completion of his mission, were no ungrateful contrasts to the misery of a small boat, and other inconveniences ever attendant on casual conveyances by water.

We can do no more, in noticing the account of Mr. Chapman's mission at Twillingate, except rejoice at the opportunity which the absence of Dissenting teachers from the spot affords him of uniting his people in warm attachment to our communion, and to hope that his Sunday school may meet

with continuance of its present support:—for the Report, made by Mr. Bullock, the Missionary at Trinity, demands more than ordinary attention, detailing, as it does, an account of a new school, opened at that place, under the auspices of a Society in London—the Newfoundland School Society.

Of the proceedings of the Society, Mr. Bullock thus records his judgment:—"If there be no deviation from the present system, the school must not only be a very eligible source of instruction to the poor, but a certain advantage to the Established Church. The Master is a young man, of regular and pious conduct, brought up in the principles of the Church of England, and scrupulously attached to her doctrines and discipline. The books introduced, are no other than those supplied by the Society for Promoting Christian Knowledge; and the whole is conducted as nearly as possible on the plan laid down by Dr. Bell."—We happen to have before us the first three Reports of the Society thus alluded to, and we have diligently examined them in hopes of finding some friendly notice of the labours of our venerable Society; but our search has been attended with disappointment. We have looked at the names of the Presidents, Vice-Presidents, and Committee; and from the list, as well as from the rules of the Society, we conclude that the Society intends to be considered as aiding the promotion of Christian knowledge according to the doctrines and discipline of the Church of England. If it be a Church Society, whence then comes it to pass that it is so totally distinguished from the venerable Society for the Propagation of the Gospel, that though it actually has planted itself upon ground already, as we imagine, occupied by the ancient Society, it takes no notice of the exertions of that Society, to which it must practically be either an assistant or a rival?

The Archdeacon Coster complains that the schools of the venerable Society have not hitherto attained, generally speaking, a very prosperous state. He says, "We have been under a disadvantage in having no central school in the island, in which the teachers we

employ might be instructed on the Madras system." The Newfoundland Society has just established a central school at St. John's; but so long as that Society has the appearance either of opposing or being opposed by the venerable Society, the measure will not be productive of one half the good which either Society would desire to see produced; and unless the two Societies can become identified, the Society for propagating the Gospel will be placed in this situation—she must either establish (which is impossible) a second central school at St. John's, or elsewhere—or she must go on upon the old system of education, with the certainty that wherever the new Society establishes a National School, the ancient Society will be supplanted in one of her most important functions, of instructing the youth in the principles of our religion. It requires not the spirit of prophecy to predict, that every year which passes without witnessing something like an union of the two Societies, will set them at still greater distance from each other. It is impossible but that differences of opinion, or rather perhaps of feeling, should exist at home, and we must all lament that infirmity of human nature to which these evils are attributable; but experience ought to have taught us that it is a sin to carry these feelings into our colonies; the evils of division at home, where the Church is well established, may, under Providence, find some counterpoise in the exertion and vigilance which it produces: but when it exists abroad, the seamless coat of Christ is torn into a thousand pieces, and we look in vain to have the Church admired for her form and comeliness, where her existence is scarcely capable of being identified. The advice then we would give to the Newfoundland Society is this:—Let her title denote boldly what the Churchmen who belong to it intend as its design—let her name be the Society for Educating the Poor of Newfoundland, according to the National School System, in the principles of the Established Church. Let that needless caution of giving offence, by teaching the Church Catechism generally, be hereafter forsworn; and let not the Society create offence at home, by

an ungrounded fear of giving offence abroad: in the Report, let zeal breathe in every line, but let not such enthusiasm find a place as is expressed p. 39, line 3—5. Report 1826. Let the schoolmasters and the schools be put under the authority of the Archdeacon and of the Bishop—in short, let the Society be a really Church of England Society, and we feel persuaded that even if the Wesleyans or Presbyterians withdraw their support, it will be more than doubled to the Society by the increased subscriptions and confidence of Churchmen. Let the members of the Church of England be united as one family, and there will be no need of courting the favours of those who differ from her either in discipline or doctrine. She is strong enough, by God's blessing, to stand alone, and they are only treasuring up disgrace and discomfiture to themselves, as well as conspiring against her welfare, who place props

under her, which will be allowed to remain no longer as buttresses to her venerable fabric, than until they have grown imperceptibly to that importance as to be indispensable to her support. We, however, hope better things of the Newfoundland School Society, than that it will in future allow its advocates to make, ignorantly no doubt, the most unjust and disparaging statements respecting the Society for the Propagation of the Gospel. We refer not to rumours, but to facts. We refer to a statement made from the pulpit in Warwickshire,—that in Newfoundland there is but one school connected with the Establishment, except those supported by this (the Newfoundland School) Society\*, when the Report of the Old Church Society, now before us, numbers twenty-four schoolmasters and catechists supported, and 1375 children taught, at the annual charge upon its funds of 325*l*.

#### EXETER SOCIETIES,

*For the Propagation of the Gospel in Foreign Parts, and for the Building and Enlargement of Churches and Chapels.*

THE Annual Meeting of the Subscribers to these Institutions was held at the Guildhall, on Tuesday, the Right Reverend the Lord Bishop in the Chair.

His Lordship observed, that it was thought expedient to hold only one meeting for the two Societies, in order to prevent inconvenience to those country gentlemen who so kindly gave their attendance on occasions of this nature. His Lordship proceeded to read the Report of the Committee of the first-named Society. The Bishop added, that as gentlemen might not be in possession of the Report of the Parent Society, he would take the liberty of drawing their attention to its most prominent contents. The first on the list of stations to which the exertions of this Society had been directed, was Newfoundland; and he was particularly desirous to call attention to this fact, because from a report of proceedings which took place at a public meeting some five or six weeks ago, it might

be inferred that this Society made no provision for the religious instruction of the population of Newfoundland. It was not his intention to reflect in the slightest degree on the members of the Society to which he had referred; as it was not to be expected that they would mention the labours of this Institution, when urging their own claims on the benevolence of the public. He did not question the purity of the motives of those who made that appeal; but he was anxious to shew that the Society for the Propagation of the Gospel in Foreign Parts had for many years past turned their attention to Newfoundland. It appeared, by an abstract of the Report, which he held in his hand, that this Society had seven Missionaries, and 24 Schoolmasters and Catechists, in that colony, at an expense annually of 2075*l*. His Lordship wished it to be perfectly understood, that he had no intention of reflecting on the persons

\* See also a Sermon by Rev. Edward Cooper, prefixed to Report for 1826, p. 24.

in question, his object being merely to remove an erroneous impression. His Lordship then detailed the number of Missionaries and Catechists at the other stations of the Society.

Motions were respectively moved and seconded by Sir T. D. Acland, Archdeacon Moore, Mr. Northcote, and Archdeacon Bull.

The Rev. Dr. G. Barnes, late Archdeacon of Bombay, then rose to move a vote of thanks to the Treasurer and Secretary, and hoped he might be permitted to trespass a little on their time, particularly as the subject of the British Colonies had been alluded to by more than one gentleman who had addressed them. As members of and sincerely attached to the Church of England, it must be at all times their wish that in whatever part of the globe its children should be scattered, there should exist the means of observing and performing all the duties enjoined upon them as Christians, according to the pure forms of our Holy Church; and this not only to preserve among them all the blessings derivable from the Gospel, but also as a means, and a very principal one, of calling the attention of the heathen to the superiority of the Christian religion, over those false and degrading systems and opinions that prevail among themselves. In the East Indies, he (Dr. B.) had been personally conversant with these things, and would say it was the duty of the English not merely to look to that vast country with an eye to commerce, but to consider themselves as instruments in the hands of Him who ruleth over all, to effect their moral redemption in this world, and their eternal salvation in that which is to come; nothing could be more erroneous than the assertions sometimes made, that the Hindoos, in point of moral rectitude, were not inferior to the inhabitants of this country; as equally inconclusive was the application of the passage, so frequently quoted by the cold and lukewarm, from Holy Writ, "Shall not the Judge of all the earth do right?" or, that every man will be judged by his own law—it was impossible to doubt but the Christian religion, that best gift of God to man, was intended for all, or that in

due time "The earth shall be full of the knowledge of the Lord, as the waters cover the sea"—therefore, (said Dr. B.) it availeth nothing that this or that faileth, we are to persevere and go on, we rest our claims on a purer faith, and feel no surprise that an Abbé Dubois should return to Europe in disgust at the hopelessness of his task, for he (Dr. B.) was enabled to say, the converts to the Romish Church from among the natives of India could scarcely be called converts at all, as in a great number of cases they attended on Christian, Mussulman, and Hindoo rites indiscriminately; and though he doubted not the fact of the Missionaries of the Romish Church having baptized thousands at once, yet he would boldly say, they had not followed up the performance of that rite, by teaching and inculcating all those moral duties which so raised the character of man in intellectual importance, in every country where Christianity was really known. Others then having failed, it became the imperative duty of this country, connected as it was with India by ten thousand endearing ties, to effect this great good, to carry into every part of civil society in that country, the blessings, the maxims, and the precepts of the Gospel;—this would be a work of labour and of time, and the foundation must be laid, as had been judiciously stated by the Right Rev. Chairman, in allusion to another subject, in the Native Schools; with this view, the College at Calcutta had been founded by Bishop Middleton, whose plans had been followed up by the judicious and excellent Heber;—the want of proper Schoolmasters had been in its early stages much felt,—natives, for obvious reasons, could not be employed, and frequently there was much that was objectionable in the class of persons most willing to have gone from this country:—many of those difficulties had happily been got over, the Society for the Propagation of the Gospel had lent itself sedulously to the work, and had it no other claims, this alone entitled it to the powerful support of the wise and good in this country. The plan now pursued, was to receive the Society's Missionaries, Catechists

and Schoolmasters, on their arrival in India, and to retain them in the College until they had made themselves conversant with the various dialects with which India abounded; but he, (Dr. B.) begged again to repeat, that the point to which the friends of the measure primarily looked for success, was the education of the young; and for this purpose, native youths from the different archdeaconries of India were placed at an early age in the College, with a view to being in due time sent forth in all the different situations, as teachers to instruct their countrymen. The objects, therefore, which are sought to be obtained through means of the College, are very important to our pure and powerful Church, and through her to the whole of the Christian world; and if the Jesuits complain that they have failed, it should be remembered, theirs we believe to be a corrupted faith; and if our own and other Protestant societies can shew only as yet but limited success; he would say, hitherto our Missionaries had gone forth as insulated individuals, without concert, without the visible and preparatory means of making converts. But yet our success was greater than may be supposed, and beyond doubt many circumstances had occurred since, our Episcopal Establishment, which gave us great and reasonable hopes that with larger means larger results would be obtained. He trusted, therefore, by the extension of this Society, by an increase of subscriptions to its funds, that sufficient aid would be granted to the Mission College; and then, he doubted not, our handy work would prosper in good time, and the English would be the blessed means of introducing into our vast Asiatic Empire both civil and religious happiness.

The Rev. F. Huyshe, was forcibly impressed by the speech they had just heard, with the necessity of propagating our pure faith in India, whence alone we could expect morality.

The Bishop announced three new Subscribers of one guinea each; and this concluded the business relating to the Society for the Propagation of the Gospel.

THE Right Reverend Chairman then proceeded to read the Report of the Committee of the Church Building and Enlargement Society. His Lordship was persuaded that if the Society were more generally known, the subscriptions would increase; he was happy to say that in some parts of the diocese the funds of the district associations were in a more flourishing state. He would beg to draw the attention of the meeting to one circumstance, on which he sincerely congratulated them, which was, that district societies were being established in other parts of the country, from the example first set in this diocese, and he hoped they would become general. He thought they might also assume some degree of self-satisfaction in witnessing in this county a splendid instance of individual liberality: he referred to the erection and endowment of a beautiful church at Exmouth, by a Noble Lord, (the Right Hon. Lord Rolle) at an expense of £11,000, and capable of containing 1500 persons, half of whom were accommodated with free sittings. The Bishop had himself enjoyed the delightful satisfaction of attending Divine Service in that noble fabric for several Sundays, and in observing that not only the inclosed pews of the rich were fully occupied, but the free sittings were also crowded. It was a sight most highly gratifying to his feelings; and he hoped they might without arrogance boast that the county presented such an instance of christian benevolence. He knew of but one similar example, which was in a distant part of the kingdom, where a Noble Lady had built a church at her own expense, which though the cost was only about half the sum of the former, was most honourable to the individual, and would, he had no doubt, confer important and lasting benefits on the community where it was situated. It was also with great satisfaction he observed that a worthy Baronet near him (Sir T. Acland) was building a chapel for the accommodation of the district in which he resided, and intended to confer on it a suitable endowment.

Mr. Northcote, in moving that the Report be received and adopted,

observed that it was very satisfactory that the Society had been enabled to accomplish so much real good, particularly in providing free sittings for the poor, who, but for the aid thus afforded them, would be prevented from joining in the service of the church of which they were members.

The Rev. Dr. Bull said, that it appeared to him the deficiency in the subscriptions arose from its being considered that the object of the Society was a temporary instead of a permanent one. It was quite obvious that the Society would not be able, for some years, to meet the demands on their funds, and it was therefore imperative on members to add to their former donations in the way of annual

subscriptions. The funds of the Parent Society, and also the liberal grant appropriated by Parliament, under its Commissioners, were now almost exhausted; and it was not likely, from present appearances, that Government would be enabled to afford further assistance; so that they could only rely on individual subscriptions through the Society.

The Rev. Archdeacon Moore said, the benefits conferred on the community by this Society were manifest, from the fact that even for every 18s. a free sitting was provided for the poor for ever; from which fact they were enabled at once to calculate on the proportionate good arising from the subscriptions.

#### NEW CHURCHES.

##### ST. MARY DE LODGE, GLOUCESTER-SHIRE.

THIS church was opened on Sunday, November 12, upon which occasion a sermon was preached by the Lord Bishop of the diocese, from Hag. i. 8, "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

##### ST. NICHOLAS, LEICESTER.

THE inhabitants of this parish have resolved to rebuild their church, instead of repairing it as was proposed. The Rev. Richard Davies, vicar, at a public meeting of the inhabitants, after shewing, from the amount of the rental of the parish, that any attempt to raise 3500*l.* (the sum required to rebuild the church) would reduce nine-tenths of the inhabitants to pauperism, and materially diminish the property of the remainder, observed,

"I shall briefly add what first induced me to attempt this important undertaking. About four years since I represented to the Society for Rebuilding and Enlarging Churches, that the present Church, from the increase of the congregation, was inadequate to accommodate the numbers applying for room in it, and in consequence of its ill-constructed form and contracted

dimensions, was incapable of seating more than about 230 out of a population of nearly 3000. Upon this fact being represented to this benevolent Society—a Society which from private subscription within the last seven or eight years, by voluntary grants to 400 parishes, have aided in providing 200,000 free sittings for the poor in different parts of the kingdom; a Society never to be named, but with respect and veneration—whose private contributions to this cause are not noised abroad, whose operations are unostentatious, and whose labours in securing free admissions to the poor at divine worship have been unremitting:—having represented to this benevolent and admirable Society, the insufficiency of the Church of St. Nicholas for the accommodation of the parishioners, they munificently awarded 1500*l.* towards the rebuilding of it on an enlarged plan; having previously required to have before them two plans from different architects, affording the greatest possible accommodation for the poor at the least possible expense. The least expensive was approved; the cost of which, built in the plainest but substantial manner, and without a steeple, is estimated at something less than 3,500*l.* exclusive of the materials of the old church.



In this plan ample accommodations are made for the National School; 80 of the children of which, upon an average, belong to this Parish. This consideration of the School, so contiguous to the Church, cannot fail to interest the benevolent supporters of that institution, who have now for so many years manifested so warm an interest in its welfare and prosperity. The children of their adoption will not fail to have their protection on a point so essential to their future welfare.

PROTESTANT EPISCOPAL CHURCH IN FRANCE.—Application has been made to the Rt. Rev. Bishop Luscombe, to consecrate a new Church at Havre,

built at the united expense of the French Protestants and English residents. In this request the French Protestants have joined.

In the Diocese of Bath and Wells a Clerical Annuitant Society will shortly be formed, under the sanction of the Bishop. Its object will be to enable clergymen, by the payment of a yearly sum during their lives, to ensure an annuity to their widows. It is not intended to be looked upon in the light of a charitable institution, but as one from which each who is a member, will secure a provision for his widow proportionate to his subscription.—*Gloucester Journal*.

#### THE SOCIETY for the CONVERSION and RELIGIOUS INSTRUCTION and EDUCATION of the NEGRO SLAVES of the BRITISH WEST INDIA ISLANDS.

THE Report of this Society for 1825 has just appeared.—An important alteration under the sanction of the Bishops of the West India Islands is about to be effected by the Governors. It is calculated that the Clergy provided by his Majesty's Government, in addition to those previously resident, will be sufficient for the wants of these Islands. Thus the funds of the Incorporated Society, which have been hitherto applied to the support of Chaplains, will be set at liberty for the more appropriate purpose of providing Catechists, in aid of, and in subordination to the established Parochial Clergy; and to be so stationed by the Bishop's appointment and licence, as to be able to assist in the instruction of the Negroes upon every estate upon which their services may be required.

The total number of Catechists which will be necessary upon this system for the diocese of *Barbados* alone, is estimated at 100; and assuming the expense of each to be 50*l.* per ann., the sum which the Governors are able to expend in this diocese, will afford provision for thirty. The sum which the Governors are able to expend in the diocese of *Jamaica*, will support twenty Catechists upon the same estimate. Its wants, though inferior, are probably not far short of those of *Barbados* and the *Leeward Islands*.

It is expected, when a knowledge of this measure shall be extensively circulated, and its applicability to every property shall be generally understood, that the Governors may look with confidence to larger contributions to the Parent Society, and indulge the pleasing hope of seeing the work complete.

Offers have also been made to the Governors of the Society of assistance for the support of Ministers upon the estates of some private individuals, which they were not at the time prepared to accept, not knowing how far such local arrangements might interfere with the general system of education which was contemplated by the *West India* Bishops. They trust that their cause will not suffer in consequence of a disinclination to engage in measures which must, as has been proved, have been speedily abandoned; and that the highly respectable individuals, with whom it is their intention to revive the subject, will not withhold contributions which may be now applied with greater effect and increased advantage.

As it is also known to the Governors, that without any connexion with their body or with any other, there are several benevolent persons who are at the present time supporting Ministers upon their plantations for the instruction of their Negroes,

they would suggest (they trust without any improper interference) the increased benefit that would arise from uniformity and co-operation, and the expediency of uniting, as circumstances may permit, in the system which they have adopted under the sanction of the Bishops.

An expenditure incurred in conjunction with the Society, and administered through its agency by the regular ecclesiastical authorities, would,

it is imagined, be less burdensome and more efficient than it could possibly be otherwise made. The proprietor of the most extensive estate, while he is doing good to his own property, will be extending a benefit to his less opulent neighbour, for which he will be amply recompensed in the general improvement of the Negroes in his vicinity.

The governors have received very satisfactory accounts from their Chaplains in the two dioceses.

---

LADIES' SOCIETY for PROMOTING the EARLY EDUCATION and IMPROVEMENT of the CHILDREN of NEGROES, and of PEOPLE of COLOUR, in the BRITISH WEST INDIES.

ALTHOUGH there is much in the constitution of this Society which we by no means approve, yet, knowing as we do that the best means of benefiting the race of Negroes in our colonies is by educating their children, and perceiving that this Society has already afforded assistance to those schools which are under the superintendence of our West-India Bishops and their clergy, we readily notice its 'first Report.'

The ground upon which the Society rests its claim to support is this:

"It has been estimated, by persons well acquainted with the subject, that the whole number of Negro children now under instruction, does not amount to 10,000; while, on the most moderate computation, there are not less than 150,000 of the slave population under ten years of age in our West-India Colonies, so that only one child in fifteen is receiving the blessing of education in a country where, from the depraved habits of the parents, it is so peculiarly needed."

"The claims of another numerous and destitute class, the free children of colour, are also most urgent; many of them are in a lamentable state of poverty and wretchedness, and stand peculiarly in need of Christian instruction. But every effort for their improvement is impeded by want of funds; and without liberal contributions from this country, they, no less than the slaves, will remain in their present state of ignorance and degradation.

"Under these impressions, a Ladies' Society has been formed, the object of which will be to establish Schools, and, further, to assist such Schools already established as may be approved by the Society and sanctioned by the owners and superintendents of estates. In all its proceedings, the Society will consider the latter condition indispensable. The Society will thankfully avail itself of the counsel and assistance of the established ecclesiastical authorities, wherever it can procure them; and, aware of the importance of a regular system of inspection, will endeavour to engage those authorities specially in this service; and where this is not practicable, will place its schools under the superintendence of the agents of the Church Missionary and other Societies.

"In making grants to institutions already established, the Society will always deem such of them as are connected with the Church of England to have the first claim, but will not refuse its aid to those which are under the care of Christian Missionaries of other denominations."

The following proposal of the Committee we think excellent:

"The Committee have it in contemplation to devote their energies more particularly to one department hitherto unoccupied—that of infant schools.

"The friends of this system will, doubtless, rejoice to see its benefits

communicated to the Negro, and even those persons who may question the propriety of removing English infants from their mother's care, can have no such objection in the West-Indies. There the laborious employment of the women occasions a separation from their young children, who are generally committed to the care of an old woman on the estate. The ease with which the children, thus collected together, might be instructed in all that they are capable of learning, and the mind prepared by habits of order and attention for receiving the elements of useful knowledge, is most obvious; and the circumstance that they themselves will be required to work in the fields at the age of six or seven, makes it the more important that this opportunity for early instruction should not be lost."

Such are the objects which the excellent individuals, the members of this Society, propose to effect.

If the Society had proposed to confine itself to assisting schools already established, and under the superintendence of the Clergy of our Church, it would have had our entire approbation. The influence and exertions of the noble and benevolent persons

by whom it is patronized would then have been most usefully exerted, and the subscribers would have been assured that their contributions would be applied in the most beneficial and judicious manner. We indeed entreat the managers of the Society, in this early stage of their proceedings, to consider whether the *establishment* of schools is not beyond *their* sphere. Much prejudice would be excited against their excellent cause if any blunder was committed in such a matter; and we are sure that nothing in reality could be gained by their pursuing this part of their object; for let them but place their funds at the disposal of our Bishops and Clergy, and they will not hesitate to afford all their influence and local knowledge to carry into effect so good a purpose. And it is not in an illiberal or party spirit that we observe, that if the institutions connected with the Church of England are to have the *first* claim, they will have the *only* claim; for confident we are, that that Church, whose doctrines we deem the purest and the best, affords channels wide and capacious enough to dispense the most bountiful supplies of the Ladies' Society.

---

## LITERARY AND PHILOSOPHICAL REPORT.

It is said that the learned Abbé Rosch, who is employed in the library at Pisa, has just discovered, in the charters of a Capuchin convent, fifteen of the lost books of Livy's Roman History.

Mr. D'Israeli will shortly publish the *Private Life* of Charles the First. The design of this work is to develop the genius, the character, and the principles of the times, and form a supplement to the popular histories of Tories and Whigs, Republicans and Cromwellians.

The Rev. Henry Thompson, M. A. Assistant Minister of St. George's, Camberwell, is preparing for publication a volume of *Practical Sermons* on the Life and Character of David, King of Israel.

Mr. Faraday has in the press an octavo volume, to be entitled *Chemical Manipulation*, containing instructions to students in chemistry, relative to the methods of performing experiments, either of demonstration or research, with accuracy and success. It will be illustrated with numerous engravings of apparatus on wood.

Sir Walter Scott's *Life of Napoleon* is proceeding with so much celerity, that we have reason to believe the six volumes will appear within a few weeks after Christmas.

*Royal Poet*—It is said that the Queen, although a Saxon by birth, has *written*, in the Castilian language, a number of poems on sacred subjects, which are about to be published.

*Hebrew Literature.*—The Society formed in Amsterdam for the cultivation of the Hebrew language and literature, continues its researches and its publications with perseverance and success. The different numbers which have appeared of the proceedings of this society, are full of poetry and of philosophical dissertations, distinguished by pure, correct, and elegant Hebrew, and by a profound knowledge of Jewish antiquities.

Specimens of Sacred and Serious Poetry, from Chaucer to the present day; including the Sabbath, &c. of Graham, and Blair's Grave; in a neat pocket volume, with Engravings on Steel by James Mitchell, from Drawings by J. M. Wright, will soon appear: the whole illustrated by Biographical Notices, and Critical Remarks. By John Johnstone.

Nearly ready, Discourses on the Duties and Consolations of the Old. By the Rev. Dr. Belfrage, of Falkirk.

A Greek Gradus for Schools, by the Rev. J. Brasse, B. D., late Fellow of Trinity College, Cambridge, is in the press.

*Transmission of Sound.*—"The extreme facility with which sounds are heard at a considerable distance, in severely cold weather, has often been a subject of remark; but a circumstance occurred at Port Bowen, which deserves to be noticed, as affording a sort of measure of this facility, or at least of conveying to others some definite idea of the fact. Lieutenant Foster having occasion to send a man from the observatory to the opposite shore of the harbour, a measured distance of 6,696 feet, or about one statute mile and two tenths, in order to fix a meridian mark, had placed a person half-way between, to repeat his directions; but he found on trial that this precaution was unnecessary, as he could, without difficulty, keep up a conversation with the man at the distant station."—*Parry's Voyages.*

Modern naturalists generally, and among them the celebrated Cuvier, have rejected the notion of the toad's venomous qualities, as a vulgar prejudice or superstition; but it has received confirmation from Sir Humphrey Davy, who found, on dissection and analysis, venomous matter contained in follicles

in the *cutis vera*, and round the head, and even upon the extremities.

*Ephemera.*—The insects known by the name of ephemera, and which live only for a few hours, or at most for a day or two, have hitherto been supposed to be destitute of all the parts of the digestive canal. This supposition has lately been proved to be wholly without foundation. It has also been found that during their brief existence their skin is twice entirely changed.

*The Heart.*—M. Larry, the well-known French surgeon, lately presented to the Academy of Medicine in Paris, the heart of a man who, in a fit of derangement produced by grief, stabbed himself with a watchmaker's file. After having penetrated several inches, the instrument broke off level with the skin. The unhappy being was conveyed to an hospital, where it was determined that no operation could be attempted. He survived for twenty-one days, in but little pain, and without feeling any difficulty in changing his position. On opening the body, it was seen with surprise that the file had not only pierced the pericardium, and one of the coats of the heart, but that, entering that organ at three inches from the point, it had passed obliquely, from the left to the right, and from the lower to the higher part; crossing the left cavity, the middle membrane, and the right cavity!

A new process has just been employed with much success by its inventor, M. de Succi, of Imola, to transfer fresco paintings to canvass without stripping the walls of them (*sans en depouiller les murs.*) In the presence of M. Cammuccini, Inspector of the Fine Arts, and a great number of connoisseurs, M. Succi has made a new trial of his process on the painting called the Chronology of the Sovereign Pontiffs, in the ancient library of Sixtus IV. The same artist has been equally fortunate in transferring to canvass a beautiful fresco painting by Peter della Hanceisca (?), representing the same Pope Sixtus IV. in the midst of several other figures, and which is now to be seen among the other *chef-d'œuvre* which adorn the gallery of the Vatican.

*Russian Voyages.*—Another Russian voyage of discovery is now in progress. The ships of war Moller and Seniavin, commanded by Captain Stanjikowich and Litke, are under orders to survey the coasts belonging to Russia in the North Pacific: the former taking the north-west coast of America and the Aleutian Islands; and the latter the eastern coast of Asia, Beering's Straits, &c. The coast of Kamschatka, the Caroline Islands, the Sea of Otschosc, &c. &c., are all to be examined by the expedition, for the completion of which four years are allotted.

The Federal Republic of Central America has entered into a contract with a company at New York, for the purpose of cutting a canal to effect a navigable communication between the Atlantic and Pacific Oceans. The undertakers are very sanguine as to the practicability of the scheme.

The beautiful Cathedral of Lichfield has been some time undergoing a very extensive and necessary repair, which cannot be completed for several months. The new work, as far as it has proceeded, is well executed, and faithful, in its ornamental carving, to the original model. This splendid structure was erected in 1130, and is crowned with a principal and two lesser spires; the former, from its lofty elevation, greatly impresses the beholder. The portico in the front, and the entrances on the south and north, are rich in fine sculpture, and entitled to the highest admiration. The interior of this majestic edifice will also receive some repairs, as well in its carved work as the more substantial parts.

The pile of public buildings lately erected in the gardens of the British Museum, for the reception, we understand, of the Library given by the King to the Museum, is nearly in a finished state. The front of the building looking towards Bedford Square is faced with stone, and the projection in the centre is ornamented with four half columns of the Ionic order, which

support a pediment. The cornice, &c. of the order is placed at the top of the wall, along the whole of this side, wrought in stone. The entrance is at the end of Montague Place. The first apartment on the right is of very great length, extending to the projection in the centre of the building, into which it leads. That part of the room which corresponds to the centre division of the exterior of the building, is ornamented on each side with two superb Corinthian columns, the shaft and base of which are of marble, very highly polished. The capitals of the columns are not executed in the same sort of marble, but are variegated, and are extremely beautiful; they also have a very high polish. The adjoining room is nearly equal in dimensions to the first, beyond which there are two other rooms. The whole of this noble suite of apartments, which are very lofty, are of an equal height, and decorated at the top with an enriched cornice, frieze, &c. which encircles the whole of the rooms. The ceilings are of a most magnificent description, being richly ornamented in a light and elegant manner. The frame-work which supports this ceiling is entirely of iron, which renders the building fire-proof. Very strong iron girders are placed at intervals across the walls to support the work. The rooms are lighted by a row of windows on both sides, of equal dimensions, and extend the whole length of the building. The party-walls which divide the apartments are decorated at the angles, with double-faced pilasters of highly polished marble. A broad stone staircase in the entrance-hall leads to a corresponding suite of rooms above, of the same extent as those below, though much lower. The ceilings are ornamented in a very chaste style. Lights are admitted into these rooms by skylights in the roof. The principal part of the roof is of cast iron; it has a very low rise, so that it is not seen from the ground; it is covered with copper.

## POLITICAL RETROSPECT.

**DOMESTIC.**—In the produce of the revenue during the last quarter, compared with that of the preceding year, there is a diminution of 3,256,000*l.* partly owing to the reduction of taxes and partly to the calamities of the period. The deficiency is considerable, but certainly less than might have been expected when all the circumstances are duly estimated. The year preceding was one of the greatest apparent national prosperity, and in which the lavish expenditure of individuals, and the general spirit of speculation, rendered the revenue more than commonly productive. The reverse has been the case during the last year; private expenditure has been as much contracted as possible, and as to commerce, it has scarcely existed. A fairer way of estimating this deficiency will be to compare the income of the past year with the average of that of a number of preceding ones. In this attempt we meet with another impediment to a just conclusion; the repeal of various taxes, amounting in the whole to about ten millions of annual revenue. The result therefore of such a comparison must be less favourable than it ought to the income of the last year; but on that very account, if the deficiency should fail of being very great, it will be the more satisfactory.

The average revenue of the last ten years is 48,714,169*l.* that of the last of them 46,507,676*l.* leaving the deficit only 2,206,520*l.* We cannot tell how much of this arises from the repeal of taxes come into effective operation during these years; but taking that portion at 700,000*l.* the real decrease only amounts to about one

million and a half—a sum far less than could have been expected, and therefore affording the most encouraging expectations.

**PARLIAMENT.**—The new Parliament met November 14th, and the Session was opened by his Majesty in person, the Tuesday following. His speech affords a satisfactory view of the gradual restoration of our country's prosperity; and it is gratifying to find that all Foreign Powers continue to cultivate the relations of peace and friendly understanding. The friends of Greece have experienced some disappointment at not finding in his Majesty's Speech any particular allusion to the state of affairs in that country; yet surely the wish to check the "progress of existing hostilities," must be spoken with reference to Greece; whilst in the concluding clause of the same paragraph, his Majesty adverts to the endeavours used for preserving peace between Spain and Portugal in the Old, and the Brazils and Buenos Ayres in the New World.\*

We receive with pleasure an assurance from such indisputable authority, that the commercial distress of the past year has not made any alarming impression on the wealth of the country. The opinion expressed by us as above, on the state of the revenue, is proved by this declaration to be correct. Although the late depression of trade has affected some of its sources, the internal consumption of the country has ex-

---

\* "I am exerting myself with unremitting anxiety, whether singly, or in conjunction with my allies, as well to arrest the progress of existing hostilities, as to prevent the interruption of peace in different parts of the world."



perienced so small a decrease, that the branch of it which arises from the Excise has sustained a very trifling diminution. We did not anticipate any addition to the burdens of the country; neither did we expect any repeal of taxes, assured that the deficiency in the revenue will only be a temporary matter, not requiring the former, though sufficient to prevent the latter.

The belief which is so confidently expressed in the Royal Speech of the improvement of commerce, is amply justified by the change which is gradually taking place in the manufacturing districts. Some fluctuations must however be expected, and will be felt, in times of the most settled prosperity; and consequently are to be looked for now, when the trade is but in the commencement of a recovery from such almost unprecedented distress. A slight depression at present retards the general improvement, and appears to arise chiefly from the blockade of the River Plate, and from the backwardness of the South American merchants, who have not yet sufficiently recovered from the effects of the commercial calamities of last winter. It is however anticipated, that the customary purchases at Christmas for the North American markets, will tend materially to increase the activity of our manufacturers.

Ministers are understood to entertain a desire that the proceedings of the House should be confined, during the sittings before Christmas, to the passing the Indemnity Bill alluded to in his Majesty's speech, and which the late admission of foreign grain, by virtue of an Order in Council, has rendered necessary: and to postpone the general discussion of the

Corn Laws, till the House meets after the Christmas recess. The necessity for such an admission was so manifest, from the unpromising appearance of the crops before the last harvest, and the distress of the manufacturing poor, that the House must be unanimous in their approbation of a measure which has been fraught with consequences so beneficial to the country.

HOLLAND.—The internal commerce carried on upon the Rhine has been thrown open, but subject to certain regulations, by which it is confined to that channel named the Leek, and which, during part of the year, is scarcely navigable. This measure formed one of the leading articles of the Confederation of the Rhine, and bears testimony to the sound policy as well as enlightened views of the great man who then regulated the affairs of the states on the banks of that river. The boon once obtained and enjoyed, was too valuable to be relinquished; and, in spite of the selfish policy which always has, and, we fear, always will, prevail in Dutch counsels, has been again established, and, though loaded with the above-named restriction, cannot fail of being beneficial to a rich and extensive country. The free navigation of the Rhine formed also an article in the treaty of the Congress of Vienna, and has ever since that period been the subject of negotiation between the Netherlands and those nations through which the Rhine flows, and who should certainly have insisted on having the privilege, when at last conceded, extended to the whole of the river.

SPAIN.—As might have been expected, application has been made by the Spanish court to the

government of France, requiring their assistance in suppressing the constitutional form of government in Portugal, and urging their demand on the ground that the interference would be in perfect unison with the conduct of the French ministers towards Spain in 1823; and therefore they could not consistently refuse to unite with Spain in obliging the Portuguese to restore an arbitrary monarchy. The French government, notwithstanding this implication, has chosen to return a decided refusal to this request.

The King of Spain's health has lately assumed rather an alarming appearance. He labours under severe lethargic attacks, which overpower him during his public engagements, as well as in his private and unoccupied hours.

PORTUGAL.—Nothing can afford an Englishman, who truly values his national liberty, greater satisfaction, than to find the ally of his country capable of receiving and appreciating a state of freedom similar to her own. Such a consummation is fast approaching in Portugal. The affairs of that kingdom are settling in the most prosperous manner. The finances, that most important branch of political economy, present an aspect favourable beyond all probability, after the long series of convulsions and mal-administration which has prevailed there. There is a deficiency, but to no alarming amount; and the minister feels himself in a situation to meet it, without imposing any new burdens on the country. The principal leaders of the late insurrection have been arrested, and will be proceeded against with all the rigour of the laws. The Infant Don Miguel has taken the prescribed oath to the constitutional

charter without hesitation or reserve; and the knowledge of this may produce a beneficial result in Portugal, by depriving his self-styled partisans of the pretence they have hitherto used in opposing it, as also by convincing the nation in general that he has no communication with the rebels. Lord Beresford has left England for Portugal, and without doubt his presence, and his great and well-earned popularity among the Portuguese, will be of essential service to the new government.

GREECE.—We hinted a month or two ago that the Greeks had been betrayed rather than served by some individuals in this country, professing to be their friends. The shameful transactions which, since that time, have been laid before the public, have fully corroborated the charge then made, and excited the just indignation of their countrymen against those persons who could thus traffic in the blood and miseries of a brave and oppressed people, struggling for freedom. Nor are the agents from the Greek nation undeserving of blame, for suffering their country so long to remain a prey to the cupidity of a few remorseless British and Americans.

The tardiness of Lord Cochrane in making his appearance in that country, to whose relief he declared himself to be hastening, has excited no small degree of astonishment and regret among those who know his Lordship's skill and bravery, and who are aware of the valuable assistance he is able to render at this critical juncture, when its numerous foes and treacherous friends have equally conspired to degrade and trample upon that unhappy nation.

RUSSIA.—The accounts received

of the war between Turkey and Persia are of the most vague and uncertain description. According to advices from Russia, the Persians have sustained a formidable defeat, and a victory has been celebrated throughout the empire, with illuminations, and every other demonstration of joy; but the accounts given are altogether of too loose and unsatisfactory a nature to be relied upon, and appear to have been published rather with the view of making an impression on the public, and rendering the war popular at its commencement, than with any strict adherence to truth. The St. Petersburg Government Gazette bears testimony to the good disposition of our government, and the earnest endeavours it has used to prevent Persia from engaging in this war.

The substance of the additional convention between Russia and the Porte, lately negotiated at Akerman, has been received during the past month. As must have been expected, considering the relative situations of the negotiating powers, all the most

important stipulations are in favour of Russia. The fifth article, which renders Servia almost an independent power, must create a considerable impression on the Greeks.

AFRICA.—The King of the Ashantees, unable to rest satisfied without adding to his dominions all the territory lying between his own country and the sea, has renewed hostilities, and has received a signal defeat from the neighbouring chiefs in conjunction, assisted by a small body of British troops, and led on by Colonel Purdon. The royal insignia and camp equipage fell into the hands of the victors. This victory, if it is followed up by decisive measures, may be productive of the most important results. Amongst them, we hope that the subsidizing the native powers in Africa, on a plan similar to that which has been so successfully pursued in India, will be adopted. We are convinced that will furnish the most effectual means of introducing the arts and improvements of civilized life in that remote region.

---

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### OXFORD.

October 27.

Francis Robinson, M. A. Scholar of Corpus Christi College, and of the County of Oxford, was admitted a Probationary Fellow.

November 1.

The Rev. Philip Bliss, D. C. L. of St. John's College, was unanimously elected

Keeper of the Archives, vice Rev. G. L. Cooke, B. D. resigned.

The Rev. J. T. Round, M. A. Fellow of Balliol College, has been nominated and approved as one of the public Examiners in *Literis Humanioribus*.

John Parry, B. A. of Brasenose College, was elected a Probationary Fellow of that Society.

## November 2.

Mr. G. F. W. Mortimer, was elected a Michel Scholar of Queen's College.

The Rev. C. A. Ogilvie, M. A. Fellow of Balliol College, has been nominated and approved as a Delegate of Accounts, vice the Dean of Chester, resigned.

## November 10.

C. J. Boyle, Esq. was admitted Founder's Kin Fellow of All Souls' College.

*Degrees conferred November 2.*

D. D. (*by Accumulation.*)

Martyn, J. L. Trinity Coll. Grand Comp.

B. C. L.

Stonhouse, Henry, Fellow of New College.

M. A.

Compson, Rev. J. E. Trinity College.

Lutyens, Rev. W. W. Pembroke College.

Pearse, Nicholas, Brasenose College.

Robinson, David, Queen's College.

Veitch, W. D. Balliol College.

Wickham, Rev. E. Fellow of New College.

B. A.

Boddington, T. F. Balliol College.

Brine, Aug. James, Exeter College.

Buckby, E. Heschrige, Balliol College.

Legh, G. Cornwall, Christ Church.

Medley, John, Wadham Coll. Grand Comp.

Newman, F. W. Worcester College.

Rice, F. W. Christ Church.

Spry, S. T. Exeter College.

Williams, T. Prosser, Magdalen Hall.

M. A. *ad eundem.*

Kempson, Rev. E. M. A. Trin. Coll. Camb.

## November 16.

B. D.

Hornby, G. Fellow of Brasenose College.

M. A.

Denison, E. Fellow of Merton Coll. Grand Compounder.

Harbin, Rev. C. Fellow of Wadham Coll.

Hinchliffe, Edward, Worcester College.

Hopkins, J. St. John's Coll. Grand Comp.

Jones, Rev. John, St. Alban Hall.

B. A.

Anderson, C. H. J. Oriel College.

Beadon, R. John, Queen's College.

Chaytor, Henry, St. Mary Hall.

Dashwood, S. V. Brasenose Coll. Grand Compounder.

Dawson, George, Trinity College.

Gardiner, G. Gregory, Exeter College.

Mills, W. Yarnton, Trinity College.

Webster, Rowland, Lincoln College.

Wilberforce, Samuel, Oriel College.

Woodham, T. F. Worcester College.

## November 23.

M. A.

Green, Rev. H. H. Worcester College.

Lechmere, Rev. A. B. Christ Church.

B. A.

Blundell, William, Brasenose College.

Blunt, E. P. Scholar of C. C. Coll.

Bobart, H. Hodgkinson, Christ Church.

Byron, John, Exeter College.

Caldecott, R. Marriott, Brasenose College.

Capel, W. Postmaster of Merton College.

Clarke, Thomas, Pembroke College.

Clarke, W. T. Queen's College.

Collett, Thomas, Trinity College.

Curling, William, Wadham College.

Davies, Morgan, Wadham College.

Day, John, Exeter College.

Denny, Henry, Worcester College.

Dowling, J. Goulter, Wadham College.

Godmond, C. F. Queen's College.

Griffiths, Thomas, Jesus College.

Ray, E. Barker, Brasenose College.

## CAMBRIDGE.

## October 30.

The Rev. T. Chevallier, M. A. of Catharine Hall, and the Rev. A. Ollivant, M. A. Fellow of Trinity College, were elected Examiners of the Candidates for Writings in the service of the East India Company, who have not resided at the College at Haileybury.

## November 4.

The Rev. Christopher Wordsworth, D. D. Master of Trinity College, was elected Vice-Chancellor of the University.

## November 15.

The Rev. Watkin Maddy, M. A. Fellow of St. John's College, was appointed Moderator, in the room of J. King, Esq. Fellow of Queen's College, resigned.

A Grace passed the Senate, to give 50*l.* from the University Chest to the Subscription for rebuilding the English Church at Amsterdam.

James Parke, Esq. M. A. Barrister at Law, is elected Auditor of Trinity College, in the room of His Majesty's Solicitor-General.

The Lucasian Professorship of Mathematics has become vacant, by the resignation of the Rev. Professor Turton.

The subject of the Norrisian Prize for the ensuing year is, *The Proofs of a General Judgment to come, and the advantages of the knowledge revealed to mankind concerning it.*

The Seatonian Prize has not been adjudged.

Degrees conferred November 15.

B. D.

Hewson, Rev. W. St. John's Coll. Comp.

M. A.

Longe, John, Jesus College.

Montgomery, Rev. R. St. Peter's Coll. Comp.

Morton, Rev. David, Trinity College.

North, F. St. John's Coll. Compounder.

Whately, Rev. Charles, Trinity College.

Whitehurst, Rev. T. B. St. Peter's College, Compounder.

B. C. L.

Badcock, Rev. John, St. Peter's College.

Webster, Rev. W. Jesus College.

Williams, Rev. Charles, Trinity Hall.

# PREFERMENTS.

Alford, H. to the Mastership of the Free Grammar School, Bideford.

Atlay, Henry, M. A. Domestic Chaplain to the Marquis of Exeter, and late Fellow of St. John's College, Cambridge, to the Rectory of Great Ponton, Lincolnshire; Patron, the Prebendary of North Grantham.

Bartlett, W. Oldfield, M. A. of Merton College, Oxford, to the Vicarage of Canford Magna, with the Chapel of Kingston annexed; Patron, G. T. Brice, Esq.

Coventry, Hon. T. H. M. A. to the Rectory of Hill Croome, Worcestershire; Patron, The King.

Cripps, H. M. A. Vicar of Preston, Gloucestershire, to the Vicarage of Stonehouse, Oxfordshire; Patron, Lord Somerville.

Davies, James, M. A. Vicar of Chepstow, to be Domestic Chaplain to the Dowager Lady Boston.

Davis, H. M. A. to the Perpetual Curacy of Barford St. Michael, Oxfordshire; Patron, J. Hall, Esq.

Downes, R. M. A. Fellow of New College, Oxford, to the Rectory of Berwick St. John, Wilts; Patrons, the Warden and Fellows of that Society.

Evans, Daniel, to the Vicarage of Llano-fau-fawr, with the Three Chapels annexed, Brecon; Patron, the Bishop of St. David's.

Haverfield, T. T. B. D. Fellow of C. C. C. Oxford, to the Rectory of Godington, Oxfordshire; Patrons, the President and Fellows of that Society.

Hitchings, James, to the Vicarage of Wargrave, Berks; Patron, Lord Braybrook.

Hook, James, D. C. L. Dean of Worcester, to the Mastership of St. Oswald's Hospital, Oxford; Patron, The King.

Hook, R. F. M. A. Student of Christ Church, Oxford, to the Perpetual Curacy of Moseley, Worcestershire; Patron, the Vicar of Bromsgrove.

Hopkins, W. T. M. A. of Pembroke College, Oxford, to the Rectory of Nuffield, Oxfordshire; Patrons, Rev. R. B. Fisher and Rev. W. T. Hopkins.

Kempthorne, John, B. D. to the Rectory of St. Michael, Gloucester; Patron, The King.

Law, Henry, M. A. Fellow of St. John's College, Cambridge, and Archdeacon of Richmond, to the Archdeaconry of Wells; Patron, the Bishop of Bath and Wells.

Leicester, Frederick, B. A. Vicar of Condober, Salop, to be Domestic Chaplain to the Right Hon. Lord De Tabley.

Lowe, Thomas, to be Curate and Surrogate of Warrington, Lancashire.

Mirehouse, W. M. A. Rector of Colsterworth, Lincolnshire, to be Domestic Chaplain to her Royal Highness the Princess Sophia.

Nalder, Thomas, to be Minister of Queen Elizabeth's Hospital, Donnington, Berks; Patron, Rev. W. H. H. Hartley.

Orchard, G. R. to the Perpetual Curacy of Christ Church, Road, Somerset; Patron, the Archdeacon of Sarum.

Parker, C. H. M. A. Fellow of Lincoln College, Oxford, to the Rectory of Great Compton, Worcestershire.

Parker, William, M. A. Fellow of New College, Oxford, to the Rectory of Little Compton, Worcestershire.

Price, A. C. M. A. Fellow of New College, Oxford, to the Vicarage of Chesterton, Oxfordshire; Patrons, the Warden and Fellows of that Society.

Taylor, Charles, B. A. of Brasenose College, Oxford, to the Head Mastership of the Cathedral School, Hereford.

Topping, J. M. A. to the Vicarage of Leigh; Patron, the Right Hon. Lord Lilford.

Westcombe, Thomas, M. A. Minor Canon of Winchester, to the Vicarage of Preston Candover, Hants; Patrons, the Dean and Chapter of Winchester.

White, T. H. M. A. Priest Vicar of Lichfield Cathedral, to be Domestic Chaplain to the Marquis of Downshire.

Whitfield, T. B. D. Fellow of St. John's College, Oxford, to the Rectory of Winterbourne, Gloucestershire; Patrons, the President and Fellows of that Society.

Wilde, Thomas, M. A. of Christ Church, Oxford, to the Rectory of St. Andrew's,

Worcester; Patrons, the Dean and Chapter.

Wood, William, M.A. to the Rectory of Staplegrove; Patron, V. Stuckey, Esq.

#### CLERGYMEN DECEASED.

Atwood, T. Stephen, M. A. Rector of Buckworth and Morborne, Hunts, and Minister of Hammersmith.

Bond, James, D. D. Vicar of Ashford, Kent.

Burslem, William, Rector of Hanbury, Oxfordshire.

Copesteaks, J. Bingham, Vicar of Kettleby, Leicestershire, and of Calverton, Notts.

Davy, William, Vicar of Tuttington, Norfolk.

Dorker, T. Vicar of Eastneon, Hants, and of Froxfield, Wilts.

Gordon, W. Rector of Chilcomb, Hants.

Harding, T. Vicar of Adbaston and Ranton, Staffordshire.

Hawkins, G. Fellow of C. C. Coll. Oxford.  
Hudson, P. Rector of Felrigg and Melton, Norfolk.

Hutchinson, J. L. M. A. Rector of Routh, Yorkshire.

Ingles, Henry, D. D. Rector of Easton, Hants, and Hardres *cum* Stelling, Kent; formerly Fellow of King's Coll. Camb.

Jervis, Charles, M. A. Rector of Luddenhams, Perpetual Curate of Cheltenham, and Chaplain to H. R. H. the Duke of Cambridge.

Nind, Philip T. Vicar of Wargrave, Berks.

Rastall, W. Rector of Thorpe, Notts, and of Stubston, Lincolnshire.

Wainright, J. D. Rector of Sturmer, Essex.

#### LIST OF NEW PUBLICATIONS.

The History of the Inquisition of Spain; abridged and translated from the original Works of D. Jean Antoine Llorente, formerly Secretary of the Inquisition. 1826.

History of the Crusades against the Albigenses, from the French of Sismondi.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July, 1826. By William, Lord Bishop of London. 4to. 2s. 6d. 8vo. 1s. 6d.

An Historical Defence of the Waldenses or Vaudois. By Jean Rodolphe Peyrani, with an Introduction by the Rev. Thomas Sims, A. M.

The Office of the Christian Teacher considered, in a Sermon preached August 23, 1826, in St. Giles's Church, Reading, at the Primary Visitation of the Lord Bishop of Salisbury. By the Rev. H. H. Milman, Vicar of St. Mary, Reading. 8vo. 1s. 6d.

The Policy of the Roman-Catholic Question discussed. By G. Miller, D. D.

#### NOTICES TO CORRESPONDENTS.

In answer to the inquiry of "S. L." who asks whether the Parliamentary grant of 100,000*l.* in aid of Queen Anne's Bounty has been made since 1819, we can only say it has not. Why, we cannot tell. "S. L.'s" observations with respect to the Index of the Christian Remembrancer shall be attended to.

"Observer," "Anglicanus," "Halsallensis," and "P. on Miracles," we are compelled to postpone.

"Clericus" will see that his object is anticipated.

#### CORRECTIONS IN OUR LAST NUMBER.

Page 669, last line but 6, read 1687.

670, line 34, read Zosimus.

—last line but 9, read John xii.

671, line 7, for Boniface IX. read Gregory VI.

681, line 32, read perlatum.



27  
1410

e  
e  
r  
l  
f  
e  
e  
,  
c  
p.  
-

of  
it  
ne  
ed